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May 1, 1960

PRESBYTERIAN LIFE

Madam President, Cathryn Hoeldtke, *page 6*

- **You Are an Angel**
- **Religion and the Presidency**
- **Seagoing Circuit-Rider**

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PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

CONTINUING

The Presbyterian AND The United Presbyterian

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THE COVER picture shows the leader of 750,000 United Presbyterian Women. Mrs. Ernest H. Hoeldtke never dreamed, when she first went to a meeting of the National Council of Presbyterian Women's Organizations back in 1950, that ten years later she would be posing for a P.L. cover portrait in the new Interchurch Center in New York *(see page 6)*.

Mountain Incident in Guatemala *(page 22)* is a by-product of Edwin and Marion Fairman's trip last summer to learn more about the mission work of the former Presbyterian Church U.S.A. Mr. Fairman, who served as a promotion secretary for the former United Presbyterian Church N.A., is now a field representative for the Commission on Ecumenical Mission and Relations.

Dr. John Sutherland Bonnell *(above)*, noted United Presbyterian pastor, grapples realistically and objectively with the vexing question of **Religion and the Presidency** on page 8 of this issue. His article is adapted from a sermon originally preached in the Fifth Avenue Presbyterian Church in New York City.

Readers who wish to explore the question of a possible Roman Catholic candidate for the nation's highest office will find on page 38 an evaluation of new books related to the subject. H. B. Sissel, who wrote these reviews, is a staff member of the Department of Social Education and Action.

One of the sixty-eight United Presbyterian U.S.A. ministers who serve as Navy chaplains, Hubert S. Goss, Jr., reports on his risky and rewarding pastorate to the men of Destroyer Squadron 17 *(see* **Seagoing Circuit-Rider,** *page 18)*.

Robert H. Heinze, who supports the thesis **You Are an Angel** *(page 16)*, is General Manager of PRESBYTERIAN LIFE and secretary of the Committee on the Book of Common Worship which reports to the General Assembly this month.

Presbyterian Life May 1, 1960

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SOUNDING BOARD

'Retreat from Meetings'

« Priscilla's "Retreat from Meetings" *[P.L., March 15, 1960]* is very revealing and not exactly flattering. How did she ever bring herself to accept all those jobs in the first place? . . . One so conscientious about her obligations to home and self-culture (her Mozart evenings) should have been a little more so when the jobs were being passed around, don't you think?

Let her go to two more meetings: to resign all but one or two of those committees, and to help her pastor and the nominating committee set in operation a policy to spread official responsibility a little more broadly over her congregation. Against this responsible action her behavior seems peevish and unimportant. Of course, I could be wrong.

—WILLIAM S. HOCKMAN
Minister of Christian Education
(and one who must ask a lot of people to do a lot of things in their church)
First Presbyterian Church
Glens Falls, New York

« Priscilla often evokes from me a loud "Amen." As I read her "Retreat from Meetings," I responded with my heartiest "Amen." We certainly seem to have "meetingitis," and few there are who escape. I found myself going to a constant round of meetings as a former mistress of the manse. Now my husband is a college professor. Between the college and the church, meetings threaten our very lives. Recently, we made four of the five meetings scheduled for one night by starting before seven o'clock and ending after midnight. . . .

We would . . . do well to remember the advice Moses gives the children of Israel in Exodus 14:14, which ends, "you have only to be still." Then in the next verse the Lord says, "Tell the people of Israel to go forward." We in America need to learn to be still in order to be able to go forward.

—MRS. H. A. RODGERS
Grove City, Pennsylvania

Segregated Fraternities: Reply to Mr. McGill

« A contributor to your column of March 15, 1960, says he "cannot see why a purely social organization cannot limit membership in any way it chooses without dictatorship by either governmental agencies or 'regimenting' sociologists on college faculties."

I suppose this is about as good a defense as one can make for the segregated fraternity, but, if we carry the argument one step further, ought not the members of an individual fraternity or sorority to be able to choose brothers and sisters as they wish? When this is prohibited by a clause in the national constitution, it sadly limits freedom of choice.

Amherst College led the fight against the segregated fraternity system many years ago. Presbyterian colleges cannot afford still to lag.

—ERNEST H. TILFORD
Rochester, New York

Mass Extermination In Warfare: Opinions

« The statement by the faculty members of Dubuque University *[P.L., March 15, 1960]* is one of the most important statements presented this year. I am in deep sympathy with it and also with the reply of Dr. William Lee Miller.

This statement brings to the fore the basic philosophy for waging war. We fought in World War I a war "to end all wars." We fought in World War II to exterminate the German nation and to subdue absolutely the Japanese. We are now engaged in a great armament race. Is the next development a war to exterminate the human race and to start a new race of men on our planet with the few who are left over?

Is not [reconciliation] the true reflection of the mind of Christ? Every influence, every international effort, yes, even armaments, must have behind them the purpose of bringing mankind into reconciliation. Much is being done to this end, yet this thought must capture the imagination and the mind of all Christians everywhere, or the result will be the destruction of civilization and possibly the whole human race. . . .

—REV. PAUL B. SHEDD
Denver, Colorado

« The statement of the Dubuque theologians focuses the terrifying international problem of our day. At present "coexistence" does not look hopeful for the competing ideologies. In fact, "ideas" are almost forgotten, at least on one side, and attention turns from the real issue to that of comparative destructive strength, of "matching terror with terror."

We agree, however, with Dr. Miller's comment on the subject: "It may be that the 'balance of mutual terror,' precarious

(Continued on page 40)

MEDITATION

by George E. Sweazey

The Cause and Cure of Chronophobia

Lord, thou hast been our dwelling place in all generations. . . . From everlasting to everlasting thou art God. . . . A thousand years in thy sight are but as yesterday when it is past. . . . So teach us to number our days that we may get a heart of wisdom. . . . The work of our hands establish thou it. (from Psalm 90)

THE author of the ninetieth Psalm must have been struggling against that dark dread which casts its numbing shadow over every life, the dread of what time does. From childhood to old age, time drags us away from scenes where we long to linger, away from what we hold dear. We may wail and struggle and grasp at wayside shrubs, but there is no hanging back.

This fear of time we can call "chronophobia," because it is so like the other phobias in the way it can damage and distort a mind. We can see this in the eccentrics who jam their homes from wall to wall with reminders of the past, in the desperate self-delusion of the aging who maintain pathetic pantomimes of youth, in the parents who frantically refuse to admit that their children have grown up.

Even the most normal are a little sick with chronophobia. I know a little boy who cried bitterly because he was getting too big to sit on his mother's lap. Milton at twenty-three wrote a despairing poem about how time was running out for him. We soon begin doing anxious fractions—"I am one-third gone. . . . I am half done. . . . I am sliding down the final slope." We may be poisoned by rebellion and resentment. We may lie on our beds in the dark and apprehensively feel life ticking away. New Year's and birthdays may be frustrating reminders of what time is doing to us. All our living is but dying. As the Prayer Book sadly puts it, "In the midst of life we are in death."

The Hymnal paraphrases the ninetieth Psalm to say, "Time, like an ever-rolling stream, bears all its sons away." This recalls how Heraclitus, in ancient Greece, built a pessimistic philosophy on the theme, "Everything flows." Time is a river which sweeps everything away from us while we are reaching for it. Nothing is sure; nothing is fixed. There is no present we can hold to, only the longed-for future and the longed-for past.

But the Psalmist did not stop with that. In the midst of time he found the timeless, "From everlasting to everlasting thou art God." God is the granite rock that stays unchanged amid time's ever-rolling stream or, rather, God is like the banks through which the stream is rolling. Religion is the grasp of what is timeless. In God we lay firm hold on permanence. By this we lose our panic at what time is doing to us; we are cured of chronophobia.

Moses, because he was uneasy about the future, wanted to know God's name. He was given the mysterious answer that God's name is "I AM." God is the eternal present tense with whom there is no past nor future. He has "been our dwelling place in all generations." This is the aspect of God in which the prophets confided when the times were turbulent and fluid; their trust was in "the high and lofty One who inhabits eternity." God and good and permanence and the souls of the godly were all tied in one bundle.

The New Testament praises God as the One who is "for ever and ever," literally "to the eons of the eons" *(saecula saeculorum)*. God is the one, says James (1:17), with whom there are no such shadows as would be cast by changing directions. Amid all the breathless uncertainty of these unprecedented times we can trust with full security in the things that are most important because "Jesus Christ is the same yesterday and today and for ever."

Because we are God's children, we already have a rudimentary experience of eternity. Our souls already know a little of His power to be conscious of time and still be outside of it. We do not live just on the racing knife-edge of the present. At each moment we are simultaneously experiencing a bit of both the future and the past.

The more a part of every day God seems to us, the less we will be victims of chronophobia. It makes a world of difference whether we are cringing as though time were a buccaneer with a cutlass at our backs, forcing us to walk the plank, or whether we see time through "our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. . . . For I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to me."

Just as we are beginning to enjoy our babies, they climb from our laps and rush through school and out to homes of their own. We can quake, or rage, or weep—or we can serenely accept what time is doing because we know that God and good and love are timeless. "God gave his children memory that they might have June roses in December." He gave them hope by showing them that the stream of good they have from him will never be cut off. He gave them love as an evidence that he has set eternity within their hearts.

We are hurried on from youth to age, from horsepower to nuclear power, from this planet to interplanetary exploration. But in all these swiftly shifting scenes, what we most need to count on never varies. "Earth changes, but thy soul and God stand sure." In Him we have our timelessness and our security. "His steadfast love endures for ever, and His faithfulness to all generations."

MADAM PRESIDENT
Cathryn Hoeldtke

Her last name is pronounced hold-key, and she possesses the admiration of 750,000 United Presbyterian Women

by MARY ANN GEHRES

It was June, 1950, and six thousand feminine Presbyterians were in Ocean Grove, New Jersey, for the quadrennial meeting of the National Council of Presbyterian Women's Organizations. Among the members who thronged the auditorium to hear the speakers, exchange views in discussion groups, and meet the church personalities present was a trim brunette matron from Olean, New York, Mrs. Ernest H. Hoeldtke. Her two sons, eleven and nine, were at home with her school-principal husband.

Originally Mrs. Hoeldtke (pronounced *hold-key)* had been only tepid about the meeting. She had come primarily to spend some time with her sister, Frances M. Gray, who was attending the conference. Miss Gray, then Secretary for Africa and the Middle East for the Board of Foreign Missions, traveled a good deal, and the two sisters tried to make the most of their infrequent opportunities for a get-together.

Ten years later, Cathryn Gray Hoeldtke, as president of United Presbyterian Women, is a prominent figure in the planning for the 1961 national women's meeting. She remembers well the new direction that the week at Ocean Grove gave to her life, and she is particularly anxious that the program of the forthcoming meeting will be at least as meaningful to some of the women attending.

From childhood on, Mrs. Hoeldtke had participated in church activities but, she avers, "until Ocean Grove, religion had never greatly affected my life." Glancing backward to the 1950 meeting, she speaks of the influence of Mrs. Rebecca Oka Myabi from Spanish Guinea, who, although she spoke only Bulu, immediately established a bond with her listeners that bypassed nationality and language.

Under the impetus of a gradually deepening commitment, Cathryn Hoeldtke became thoroughly caught up in church affairs. She was ordained an elder, the second in her family (Ernest Hoeldtke has been one for several years); served on two pulpit committees; and went to Omaha in 1957 as a commissioner to General Assembly.

In the meantime, she had been named program chairman, then president of Buffalo-Niagara Presbyterial, and board member of several church-related institutions in upper New York State.

As her term as presbyterial president drew to a close in 1958, Cathryn

Hoeldtke remarked to her pastor, the Reverend Martyn D. Keeler of North Presbyterian Church in Buffalo: "Now I'll be able to take a very inconspicuous part in the church." Rejoicing, she wrote to a sister: "Tomorrow night I'll be making my last speech."

Then came word that, on the recommendation of the women of her presbyterial, she had been nominated to the UPW National Executive Committee. At the Purdue National Meeting she learned that if she would accept the post, she was to be the first president of the women's organization of the just-formed United Presbyterian Church U.S.A.

"I remember so well when Cathryn Hoeldtke was facing the decision at Purdue which I had to meet in 1954," says Mrs. J. Russell Salsbury, U.S.A. Presbyterian women's president from 1954 to 1958. "She voiced the same wonder in almost a fear—and with the same words, 'But why me? Why not someone more prepared and capable?' "

To be rocketed from congregational and presbyterial offices to the national church scene can be a shattering experience. "I was in a state of shock until well after Purdue," Mrs. Hoeldtke remembers. However, few women glimpsing their seemingly unruffled new president at the rostrum in the closing hours of the Purdue meeting had any suspicions of her inner qualms.

One bolstering force Cathryn Hoeldtke cites is "the affection with which local women always surround their national president." To illustrate, she mentions the time in 1959 when her mother, Mrs. Daniel L. Gray, was gravely ill at her home in Carmel, California. From women as far distant as Hawaii and Japan, the daughter received mounds of letters assuring Mrs. Gray and her family of their prayers. Says the UPW president: "I really think that the women prayed Mother through." As a by-product, Mrs. Gray's nurse was so impressed by the women's demonstration of concern, and that of her patient's minister and congregation, that she decided to become a Presbyterian.

Another buttress is Cathryn Hoeldtke's conviction about the value of women's work. She sees it as an artery for evangelism, study, and service; as one of the channels of the Church through which lives and attitudes can be changed. Because she recognizes the importance of her post in the larger picture, she willingly devotes long hours to her job. To clear her calendar from conflicting demands, she has temporarily resigned from her civic and community affiliations.

"This is the first time in my life so far when I could have taken on this job," the UPW leader said recently. Both of the Hoeldtke sons are away at college: Fred, twenty-one, is in his fourth year at Syracuse University's School of Architecture; his nineteen-year-old brother Bob is a sophomore at Amherst. Their father has a heavy schedule as superintendent of schools for Erie County's second supervisory district.

Cathryn Hoeldtke estimates that since she took over her UPW office, she has been away from her white-frame colonial home in a Buffalo suburb approximately one-third of the time. She averages an out-of-town trip once a week. Even when she is not on the road, correspondence (an average of ten letters a day—all hand-written), the preparation of reports and speeches, local speaking engagements, and just plain thinking make the women's presidency a demanding office.

Then, too, Cathryn Hoeldtke puts in a good deal of overtime on reading. She has been delving into theology and poring over books dealing with current social issues—previous national presidents have noted that in one way or another the office amounts to a strenuous adult-education course. "Except for her reading and an occasional bridge game, I can't recall Cathryn indulging in any other forms of relaxation. She seems to find her recreation in serving others," testifies a long-time friend, Mrs. Frank V. Williams.

The UPW leader's itinerary has taken her to New Mexico, California, Ohio, Tennessee, and a good many of the places in between. Her longest journey in both distance and time was to Brazil last summer for the World Presbyterian Alliance meeting in São Paulo. On her way home, she stopped off in Lima, Peru, for a visit with her younger sister, Gloria, whose husband, James R. Wroughton, is with the Wycliffe Bible translators. (The third of the peripatetic sisters, Frances Gray, was recently installed as president of the Beirut College for Women in Lebanon.)

Last year Cathryn Hoeldtke was a fraternal delegate to the national meeting of the U.S. Presbyterian "Women of the Church," held at Montreat, North Carolina. While there, she was able to tell the assembled women that she had spent exactly half her life in their Church and half in her present denomination. A native of Little Rock, Arkansas, she grew up in the Southern Church (her great-great-grandfather, a circuit-riding preacher, founded the first Presbyterian church in the state). After receiving a librarian's degree from George Peabody College, Cathryn Gray did

(Continued on page 42)

At United Nations, Mrs. Ernest Hoeldtke listens intently to an official briefing on UNICEF. With her are six members of the UPW Executive Committee, in New York for their semi-annual meeting; from left are Mrs. M. E. McPhail, Texas; Mrs. Martin DeVries, California; Mrs. W. D. Pinkerton, Idaho *(foreground)*; Mrs. Robert D. Elly, Alabama; Mrs. Virgil M. Cosby, Illinois; Mrs. Leslie B. Crane, Michigan.

In the light of history, it

lic candidate as to where

RELIGION AND

by JOHN SUTHERLAND BONNELL

In Independence Hall at Philadelphia is preserved a symbol of American freedom—the Liberty Bell. Tradition says that it rang out the news of the signing of the Declaration of Independence on July 4, 1776. Even more significant is the inscription on the bell, which is taken from the Book of Leviticus: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

The founding of the American nation marked a great advance in human liberty. It opened a new page in the political history of mankind. But liberty always entails responsibility. Citizens of this infant Western Republic were deeply conscious of their duty to transmit their newly-won freedom to their children. They were justly proud of their dearly bought citizenship.

In the twenty-second chapter of the Book of Acts, the significance of Roman citizenship is graphically presented. The apostle Paul was taken into custody by the Romans after a riot in the temple at Jerusalem. The Roman tribune, anxious to know why the people rioted against Paul, commanded that he should be examined by scourging. This was the Roman means of forcing from a prisoner's reluctant lips the truth about his crimes. Paul's hands were tied, his back stripped bare, and a burly soldier prepared to lash him with the terrible whip known as the "flagellum."

Quietly Paul asked the centurion who stood by: "Is it lawful for you to scourge a Roman who has not been given a trial?" So startled was the officer by these words that he reported Paul's question at once to the tribune Claudius Lysias. The commander came in person to the apostle and said: "Tell me, are you a Roman?" And then, looking at Paul suspiciously, he added: "It cost me a great sum to obtain my citizenship."

Paul answered proudly: "But I was born free." The Roman tribune knew that he spoke the truth, since the penalty of imposture was swift and certain death.

All Americans could probably say, "I was born free." Yet how few of us are truly cognizant of the great blessings of free-birth. The New Testament asks: "What hast thou that thou didst not receive?" Let us not forget that those who have handed on to us this precious boon of freedom bought it at great cost—not merely of money—but of blood and toil, of suffering and sacrifice.

Even more important than political freedom is freedom of religion. The moment religion is placed in chains, civil liberty is also doomed. All despots are aware of this. In the last quarter of a century a succession of totalitarian governments aimed their first blows at religious freedom. Likewise it was the spirit of courage and faith which religion inspired in the breasts of the free that led to the tyrants' downfall.

It was no accident of history that made the First Amendment to the Constitution of the United States a guarantee of religious freedom in this nation: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." These words echo the message of the Liberty Bell: "Proclaim liberty throughout all the land unto all the inhabitants thereof." By this amendment the people of the United States blazed a new trail in the history of religious freedom and established a relationship between Church and State that is a great advance beyond anything European Christianity has experienced. Need we be surprised then that the deepest sensitivity of the American people is exactly at this point?

As we approach one of the most important Presidential elections in our history, it is fortunate that we are manifesting a larger measure of maturity than has sometimes been true in the past. Even with the possibility of a Roman Cath-

is no evidence of bigotry to question a Roman Catho-

he stands on the question of Church-State relations

THE PRESIDENCY

olic Presidential candidate, the atmosphere is less emotionally charged than was the case in 1928.

It should be taken for granted, on the basis of our Constitution, that no eligible citizen will be refused nomination for the office of President on the grounds of race, religion, or ethnic origin. It is unthinkable that the highest office in the gift of the American people should be permanently denied to any qualified representative of some thirty-eight million Americans of the Roman Catholic faith.

The selection of a candidate, however, should be on the basis of his experience and his fitness for important public office and not because he belongs to the Jewish, Catholic, or Protestant faith. On the other hand, a voter has a right to demand of any candidate, whatever be his religious affiliation, where he stands on public issues.

The one question that dwarfs all others today is the relations between Church and State. This issue becomes of first importance if a candidate should happen to be a Roman Catholic, since his Church, in recent centuries, has issued declarations which appear to Protestants to be directly opposed to the First Amendment to the American Constitution.

Pope Pius the IX, for instance, in his *Syllabus of Errors* (1864) condemned the separation of Church and State. Among other things he also declared that it is wrong to believe that "every man is free to embrace and profess the religion he has judged by the light of reason to be true." This proposition so roundly condemned is, in effect, what the First Amendment says is the law of this land. The Syllabus of 1864 has never been repealed. Not only so, but much of its viewpoint has been repeatedly reaffirmed right up to the present day by a succession of popes, including Pius XII.

As late as 1953, this Pope notes that "what is not in accord with the truth (i.e., Roman Catholicism) has objectively no right to existence, propagation, or action." He adds that if Catholics do not prevent this right from being exercised by "coercive power," this is because they fear that some greater good might be threatened.

To demonstrate how up-to-date is the traditional view of the relations of Church and State, one has only to note that a familiar pamphlet on this subject is available now in the literature racks of many Roman Catholic churches in New York. Its author is the Very Reverend Francis J. Connell, former Dean of Sacred Theology at Catholic University of America. The pamphlet carries the imprimatur of Cardinal Spellman. Monsignor Connell states flatly that "the first Catholic principle relevant to religious liberty (is) that man has not an unqualified right to practice any religion he may choose." He supports his position from the *Syllabus of Errors*. He severely upbraids those Catholics who assert that "everyone has a right to worship God as he individually sees fit." He commends under certain circumstances the repression of religious propaganda by the government of a Catholic country if such teaching is believed to be against the faith of the majority of the people. Most notable of all, he suggests, "Neither does it necessarily oblige others to allow him (the non-Catholic) the unrestricted practice of his religious beliefs." This hint of repression is out of place in America. It smacks too much of medieval Spain.

Other authorities might be quoted, but I conclude with *A Manual of Christian Doctrine*, bearing the imprimatur of the late Cardinal Dougherty of Philadelphia. The section on Church and State in the 48th edition is in the form of questions and answers:

117. What more should the State do than respect the

RELIGION AND THE PRESIDENCY

CONTINUED

rights and liberty of the Church?

(Answer) The State should also aid, protect, and defend the Church.

122. May the State separate itself from the Church?

(Answer) No, because it may not withdraw from the supreme rule of Christ.

123. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

(Answer) This doctrine is called *Liberalism*. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

How strangely these words sound in our ears—here in free America. "With a great price obtained I this freedom," said the Roman tribune, and Paul replies, "But I was born free." We have been born free, and by the grace of God we shall remain free and pass unsullied the gift of freedom to those who follow after us.

There is a much more encouraging positive side to this question. A change of climate is taking place in certain Roman Catholic circles on the subject of Church and State. Prominent scholars are saying that declarations on this important subject by popes and other Catholic authorities did not have in mind the kind of situation that exists in a pluralistic democratic society such as the United States. One of the leaders of this group is Monsignor John Courtney Murray. A steadily increasing number of scholars are adopting this viewpoint.

A notable recent accession to this group is a very powerful figure among Roman prelates, Cardinal Lercaro, Archbishop of Bologna in Italy. With extraordinary frankness he admits the historic errors of his Church in the past. He says:

"We cannot deny that the Inquisition refused men their freedom of conscience. Nor can we deny that representatives of the Church often praised the sometimes violent methods employed by the Counter Reformation. It is also true that many of the expressions used by Popes Gregory XVI and Pius IX are clearly contrary to the idea of religious liberty." He then declares that the time is now ripe for a reconsideration by the Roman Church of the whole question of religious tolerance. This courageous statement from an Italian Cardinal is one of the most remarkable and encouraging utterances that have come from Rome in many decades.

The major fear of many thoughtful persons who are watching developments is that this new outlook may be totally suppressed by the conservative element who are powerful in the Church of Rome.

At the present moment the traditional concept of the relations between Church and State is still firmly entrenched, but a more enlightened view is slowly gaining ground among Catholics. Perhaps Pope John XXIII and his associates in the Vatican may be prevailed upon to take up this issue *if* and *when* the much publicized Ecumenical Council is held.

There is such a fog of confusion and uncertainty enveloping this entire subject in Roman Catholic teaching that the Catholic Church would render a service to the whole Christian world, and to itself in particular, if it would make an unequivocal pronouncement on Church-State relations.

The ambiguity that characterizes the statements of Roman Catholic officialdom on the relations of Church and State is amply illustrated by a recent news item.

On March 18, 1960, the apostolic delegate to the United States, Archbishop Egidio Vagnozzi, declared in an address at Loyola University that in his Church there is a considerable variety of positions on this question "depending on local traditions, customs, and practices." Then he added, "As far as the United States is concerned, I feel that there is a true interpretation of the feelings of the hierarchy and of American Catholics in general to say that they are well-satisfied with their Constitution, and pleased with the fundamental freedom enjoyed by their Church.

"Whether they remain a minority or become a majority, I am sure that American Catholics will not jeopardize their cherished religious freedom in exchange for a privileged position."

This statement is open to a wide divergence of interpretation.

There are many loyal Roman Catholics in this country who are greatly embarrassed and distressed by the manner in which their Church's traditional teaching on the relations of Church and State are being ruthlessly applied in Spain. The facts of this particular situation are now known world-wide. These American Catholics would heartily welcome a pronouncement setting forth a more liberal attitude in this area and one that is more consonant with the freedom-loving traditions of the American people. In conferences between Protestant and Roman Catholic lay and clerical leaders, the Catholic participants often refer to the traditional teachings of their faith on Church and State as "the Spanish viewpoint."

Surely now it must be abundantly clear to everyone that it is no evidence of prejudice or bigotry to question a Roman Catholic candidate as to where he stands on the First Amendment to our Constitution. Rather, it manifests responsible citizenship.

In no branch of Protestantism has a more valiant fight been waged to preserve religious freedom than by Presbyterians. Witness the long and costly struggle for religious liberty in Scotland. This is the rock from which we have been hewn. It was the steadfastness and Christian courage of these people that stayed the hand of the oppressor. We do well, therefore, to heed the words of the apostle Paul: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Glimpses of CLEVELAND

its churches and its culture

by MARY SETH

Approximately 2,500 Presbyterians will be convening in Cleveland to attend the 172nd General Assembly, which meets from May 18 to May 25. Many will have been there before, for Cleveland is a popular convention city and, as a kind of cultural Athens on Lake Erie, is a pleasant stopover for travelers taking a northern route across the country.

For those seeing the city for the first time, however, one way to gain an accurate impression is to fly in at sunset. It is still light enough to see the ten-mile-wide metropolitan area, stretched out along Lake Erie for forty-five miles. It is dark enough to trace the lights on streets that fan out southward, eastward, and westward from the Public Square. Along the lake front and the Cuyahoga River, which bisects the city, are clustered many of the foundries, forges, and machine-tool factories which make up a community with an economy based on steel.

The city, a world port since the opening of the Saint Lawrence Seaway, was originally settled by New Englanders. Moses Cleaveland laid out the town in 1796 for the Connecticut Land Company, which had purchased part of the Western Reserve from the State of Connecticut.

A little later, Irish and Germans arrived to work on the Ohio Canal. Industrial development brought thousands from Czechoslovakia, Poland, Hungary, Yugoslavia, and

RELIGION AND THE PRESIDENCY

CONTINUED

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There is a much more encouraging positive side to this question. A change of climate is taking place in certain Roman Catholic circles on the subject of Church and State. Prominent scholars are saying that declarations on this important subject by popes and other Catholic authorities did not have in mind the kind of situation that exists in a pluralistic democratic society such as the United States. One of the leaders of this group is Monsignor John Courtney Murray. A steadily increasing number of scholars are adopting this viewpoint.

A notable recent accession to this group is a very powerful figure among Roman prelates, Cardinal Lercaro, Archbishop of Bologna in Italy. With extraordinary frankness he admits the historic errors of his Church in the past. He says:

"We cannot deny that the Inquisition refused men their freedom of conscience. Nor can we deny that representatives of the Church often praised the sometimes violent methods employed by the Counter Reformation. It is also true that many of the expressions used by Popes Gregory XVI and Pius IX are clearly contrary to the idea of religious liberty." He then declares that the time is now ripe for a reconsideration by the Roman Church of the whole question of religious tolerance. This courageous statement from an Italian Cardinal is one of the most remarkable and encouraging utterances that have come from Rome in many decades.

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The city, a world port since the opening of the Saint Lawrence Seaway, was originally settled by New Englanders. Moses Cleaveland laid out the town in 1796 for the Connecticut Land Company, which had purchased part of the Western Reserve from the State of Connecticut.

A little later, Irish and Germans arrived to work on the Ohio Canal. Industrial development brought thousands from Czechoslovakia, Poland, Hungary, Yugoslavia, and

Glimpses of CLEVELAND

CONTINUED

Italy. Today more than 40 per cent of Cleveland's 902,744 population is of foreign birth or parentage. Some 25 per cent are Negroes.

Although few of the pioneers had any interest in Christianity, and Sunday was market day for years, two Presbyterian churches were organized quite early. One was the outgrowth of a Union Sunday school held in 1820 in a log courthouse on the site of what is now the Public Square. The other was established in 1810 in an almost unbroken forest outside the city, now East Cleveland.

During the years, the city, which has been said to embrace the hospitality of the South, the progressiveness of the West, and the culture of the East, developed a distinctive personality of its own, a strong sense of "community." Decades of unselfish thinking on the part of many individuals turned much of the vast industrial wealth into art, music, education, religious institutions, the Community Fund, and allied welfare organizations, for the civic good. As Cleveland grew, the churches multiplied, until now there are over 650 congregations of various denominations in Greater Cleveland.

In Cleveland Presbytery, which takes in the metropolitan areas of Akron and Cleveland, there are now sixty-six churches, as compared with fifty-three ten years ago. In this period, membership has risen from 30,929 to 46,699; General Assembly benevolences from $142,715 to $434,944.

Of the sixty-six Presbyterian churches scattered throughout the Presbytery, six show the variety in the areas the church seeks to serve: downtown, changing neighborhoods, university centers, and suburban communities.

The oldest churches, downtown and uptown

Old Stone was organized in 1820 when Cleveland was a village of 150 inhabitants. It is situated on the Public Square, which at one period was the center of the "gold coast" residential district. Now Old Stone's towers, with a carillon that can be heard daily at noon and at 5:00 P.M., are dwarfed by office buildings, notably the new $17,000,000 Illuminating Building. Except for hotels, there are no residences for blocks in any direction. Old Stone is primarily a preaching station, Pastor Lewis Raymond says. Its members come from miles around to the two Sunday services; one striking feature of the church is the noonday service held from Monday to Friday each week, except in summer.

Old Stone has been called the "mother" of all of Cleveland's churches, but there is a "grandmother" also, a log church built outside the city limits in 1810. Now the First Presbyterian Church of East Cleveland and the oldest church in the presbytery, it has been celebrating its sesquicentennial anniversary this year. During 1960, Howard M. Wells, pastor since 1926, is responsible for initiating and raising a fund of $500,000 to be used for new churches, a new building for the Garden Valley Neighborhood House, and a camp and conference site.

Changing neighborhood in the inner city

Moving up Euclid Avenue, the main and longest Cleveland street, the residential area settled around Calvary Church at 79th Street. Now known as the Hough area, where 80,000 people live in two square miles, it has been going through a period of rapid change. Five years ago it was primarily white; today 75 per cent of the residents are nonwhite. One-third of Calvary's congregation is nonwhite. While the church serves this area, it counts among its members persons from all parts of the city, who share Pastor John Bruere's conviction that the church is not the church unless it includes a vertical section of humanity, from the lowest to the highest educational and economic levels.

University Circle

Several miles farther out Euclid Avenue is University Circle, centered with a lake and surrounded by gardens. This is the cultural focus of the city. The most conspicuous building is the Museum of Art, which overlooks the lake. With its new $9,000,000 wing and its recent $20,000,000 bequest from Leonard C. Hanna, it is one of the richest museums in the United States, internationally famous for its well-chosen collections. The Museum's president, attorney Harold T. Clark, is a Presbyterian; another is William Milliken, director of the Museum until he retired last year.

Across the street is Cleveland's new Institute of Art, directed by Joseph McCullough, a member of Fairmount Presbyterian Church. At the corner of East Boulevard and Euclid stands Severance Hall, erected in 1911 by the late John Long Severance (at one time on the session of Calvary Church) as the home of the world-famous Cleveland Symphony Orchestra, now directed by George Szell.

Nearby are Western Reserve University, Case Institute of Technology, and other schools and universities.

This neighborhood, served by the Church of the Covenant, has the highest concentration of church members in the city. But Covenant's congregation comes from a parish forty miles long and thirty miles wide. Every Sunday, according to the pastor, Harry B. Taylor, members of all races and students from a good many lands—including Japan, China, India, the South Sea Islands, and the Philippines—come to morning worship service. Emphasis is on the Student Christian Union begun by Dr. Taylor nine years ago. A recent Arts Festival presented religious music, art, and drama.

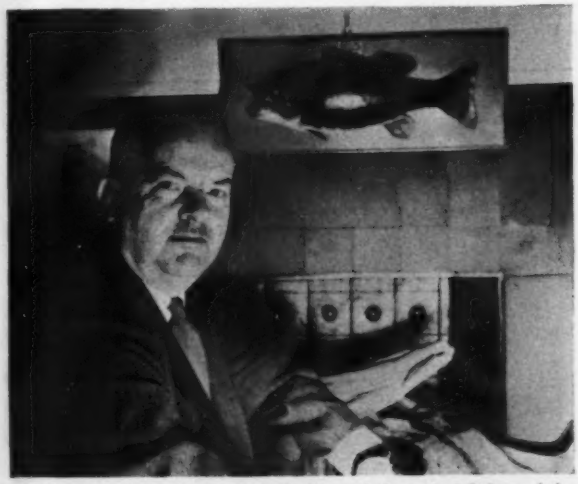
Suburban churches, east side, west side

The fashionable residential area has moved to the suburbs, to Cleveland Heights and Shaker Heights. This area's industrial executives and professional persons and their families make up much of Fairmount's 3,022-member congregation, the largest in the city. Many of the men teach in Sunday school. There are three teaching teams of doctors and their wives. The president of the Erie Railroad, Harry W. Von Willer, organized a new kind of New Year's party, attended by 400 church members in the social hall. Walter K. Bailey, president of Warner and Swasey, makers of machine tools, is clerk of session. He served as chairman of the building committee for the recently completed chapel. Each year Fairmount's budget includes two scholarship funds of $1,700 each for foreign graduate students studying at Union Seminary.

Old Stone, Calvary, Covenant, and Fairmount are on the east side. The Lakewood Presbyterian Church is located across Cuyahoga River on the west side. While the trend seems to be toward dark churches on Sunday night, Lakewood is ablaze with light. In progress are a youth seminar, an older couples' group that has been meeting for twenty-

Lewis Raymond emphasizes daily noonday services in pastorate at Old Stone, in heart of business district.

Dr. Howard Wells, pastor of First Church of East Cleveland—oldest in presbytery—directed sesquicentennial $500,000 fund drive.



Fish behind John Bruere symbolizes Calvary's Ichthus club, made up of children who bring friends to week-end program.

Richard Pacini, pastor of Fairmount, Cleveland's largest Presbyterian church, stands beside contemporary chapel window.

Pastor of Covenant Church, Harry Taylor is Moderator of Cleveland Presbytery and chairman of local General Assembly Committee.

Lakewood emphasizes counseling, Divorcees Anonymous, adult programs, reports the Rev. Wilson Kilgore.

five years, a Geneva Fellowship, and the Co-Eds. The latter is the largest group and is made up of 25-to-35-year-old single adults who have developed their own programs, usually Bible study followed by a featured speaker.

Lakewood Pastor L. Wilson Kilgore spoke of the group therapy experiments being tried out by Presbyterian churches in Cleveland. Just about every church has an Alcoholics Anonymous. Lakewood, which emphasizes counseling, welcomes Divorcees Anonymous twice a month. The Bethany Church, whose pastor is Robert Johnson, specializes in Recovery, Incorporated, which provides a group experience for former mental patients and for nervous or emotionally disturbed persons.

Several of the churches mentioned above and a few others have "mothered" new congregations. Lakewood gave 150 members to start Rocky River Presbyterian Church, which now has a membership of more than 600 and is building a $1,000,000 plant. Parma South and Forest Hill Churches and the First Church of East Cleveland have all launched new congregations. Bay Presbyterian and Fairmount Presbyterian Churches have both launched two.

The inner city

The needs of the "inner city" are acute in Cleveland, as in all metropolitan areas. Presbyterians are approaching this problem in three ways: (1) the church changes with the neighborhood, as Calvary did; (2) closed churches are reclaimed, as in the Inner City Protestant Parish; (3) the settlement-house approach is used, as in the Garden Valley Neighborhood House.

The Inner City Protestant Parish is an attempt to restore Protestant worship in churches which have shut their doors. Its first and current director is Donald Benedict, who left the East Harlem Protestant Parish (a pioneer in inner-city work) and came to Cleveland six years ago. Six churches have been reclaimed so far. One is St. John's Episcopal Church. Here Martha Davis, supported by Lakewood Church, where she is a member, directs Christian education. St. John's was at one time the religious home of many famous families, among them U.S. Senator Marcus A. Hanna. It was also a way station for runaway slaves.

Garden Valley Neighborhood House, located in a crowded partially rehabilitated area where 20,000 Negroes live, is a somewhat unusual combination in Presbyterian circles, a neighborhood church and a neighborhood house. Featured are Church school and preaching in the chapel on Sunday, and a week-long recreational and cultural program for all ages, from a cooperative nursery to a golden age group. Garden Valley's director, Presbyterian minister Charles Rawlings, combines preaching and counseling with going to court with his people when they get into trouble, and helping to organize block clubs to improve living conditions.

Cleveland's Mayor, Anthony J. Celebreeze, says: "A city's churches help provide the moral fiber and concern for human values which give a community the strength and incentive to solve its problems and make the most of its opportunities." There is ample evidence to indicate that Presbyterians in Cleveland are doing their best to make their city a good place in which to live.

Symphony orchestra manager Beverly Barksdale, shown in foyer of Severance Hall, is member of Fairmount Church.

Martha Davis teaches after-school cooking class in kitchen of reclaimed St. John's Church in Inner City Protestant Parish.

Joseph McCullough, director of the Cleveland Institute of Art on East Boulevard, is both a painter and a churchman.

Charles Rawlings, Garden Valley Neighborhood House director and pastor, welcomes guests to gymnasium party.

Drama scholarship student, Jack Stellman, directs play at Karamu House, interracial neighborhood and arts center.

Teen-agers who call themselves *Cuban Hindus* "get the beat" at Garden Valley Neighborhood House Mardi gras party.

Mrs. Dorothy Beck, Cleveland Museum of Art staff member, explains Roman sarcophagus in the new $9,000,000 wing.

The Cleveland Museum of Art is famous for paintings of Filippino Lippi, El Greco, Tintoretto, Rembrandt, Renoir, Picasso, and others. Also in collections are Marie Antoinette's bed, Early American silver, pre-Columbian gold, Guelph treasure.

YOU ARE AN ANGEL

We think of angels as being good, and sweet, and nice, but their real virtue is that they are obedient; they go where they are sent

by ROBERT H. HEINZE

The summer before last my television screen showed me Josh Randall, the bounty hunter featured on *Wanted: Dead or Alive*, under attack by gunfire from an unknown assailant in broad daylight. With accustomed deftness, he circled around the source of the shot and pounced, not upon him, but indeed upon her, a perfectly lovely young creature at the end of her teens or perhaps just embarked upon the comeliness of her twenties.

"Who in the name of sense are you?" Randall demanded, and in the calmest of tones she answered, "I am an angel."

We don't hear much talk about angels nowadays, and one doubts that the rough-and-tumble, railroad-building, Indian-fighting West heard much about angels either. This girl, however, was a member of a small, strange sect headed by a really wacky leader, who had sent her to kill Josh Randall for some alleged offense against the group.

We shall not sit in judgment on the bounty hunter, or on the West, or on the girl, or on the fanatical sect to which she belonged. Let us look instead only at her claim to be an angel. Let us ask whether she used the word in its correct meaning.

When did you last use the word *angel*? Did you repeat it in some congregational response and give no thought to its meaning, except perhaps to wonder, as many others have wondered, why the Bible calls an angel *him* or *he* and yet all the pictures portray a creature in feminine-looking robes, wearing vast wings and crowned by a glowing halo?

Are you young enough to recall a courtship in which no word but *angel* would describe her who was the object of your quest? Are you a mother who has held her infant in tightened hug, and whispered to him that he is nothing but an absolute *angel*?

Let's look at the precise, technical meaning of this word. An angel is a messenger. That is absolutely all that an angel is: a taker of messages, a doer of errands. The girl who shot at Josh Randall was right: she was one sent. She had an errand to do. She was neither mature enough nor critical enough to question the rightness or the wisdom of her errand. Unquestioning obedience was her role, and she played it out so far as she was able.

An angel is always a messenger, nothing more. The Bible speaks of angels 294 times, nearly half the times in the Old Testament and the remainder in the

New Testament. Wherever an angel appears, he is a messenger sent by God to tell something or to do something. We think of angels as being good, and sweet, and nice; but their real virtue is that they are obedient: they go where they are sent. They do what they are told.

Take the very beginning of the life of Jesus. There were some shepherds in a field somewhere in Judaea. "And lo, the angel of the Lord came upon them . . . and they were *sore afraid*." Why were they afraid? They were afraid because there was an angel, and angels are messengers, and in this life there are many messages which contain bad news. The shepherds were no different from you and me on the day that a telegram comes, unexpected, unaccounted for, and yet to be opened with fingers not entirely steady.

So the angel of the Lord had to quiet the fears of the shepherds. He said, and note his very first words, "Fear not: for, behold, I bring you *good* tidings of great joy, which shall be to all people." Don't be afraid. This is not bad news. This is good news.

You have heard the gospel called the "good news." That is because the Bible's original word for *gospel* was *evangel*. Put *ev* in front of a word, and you add goodness to its meaning. Put *ev* in front of *angel*, and you get good news. The angel always brings a message. When it is an evangel, it is good news. From this, we get the most exciting word in our Christian vocabulary: the word *evangelism*. It describes the process by which we carry the good news of Jesus Christ and his promises wherever we are sent.

You are an angel, and indeed I am an angel, if we understand correctly that our role is to be messengers, to be doers of divine errands. When we set out on a divine errand, we should go obediently and resourcefully. There is no place for alternate destinations or substitute messages. It is God who sends us forth. It is God who determines the message. It is he who tells us where we are to go.

The Holy Scriptures seem always to rejoice in a good message, well delivered. There is also some interest in the quality of the messenger. Remember the poetry in Isaiah:

"How beautiful upon the mountains
are the feet of him who brings
good tidings,
who publishes peace, who brings
good tidings of good,
who publishes salvation."

The notion of "beautiful feet" may belong more to the poetry of Isaiah's century than to ours, but it must be remembered that the Hebrew poet had a consuming interest in the coming of good tidings. He lived, like all his people, in a real sense of expectancy. He had a sense of waiting for God to say the word. He would see beauty in the messenger who brought the tidings, and a kind of special beauty in the feet which brought the messenger.

Some Americans will travel abroad this summer, and some Americans will stay home. Whether they like it or not, those who stay home are destined to see the colored slides of everybody else's journey. And those who travel, whether they like it or not, are destined to answer a lot of questions about the kind of impression Americans are making abroad. Our traveling friends will be asked whether they noticed any anti-American feeling in foreign countries, and they will be at some pains to tell how they personally sought to give no offense. Each will seek to establish that he did not adopt the role of an ugly American, and that he was mindful in his journey that he was a representative of America.

If it is true, and it is true indeed, that we cannot hide our status as American citizens, and that we are therefore representing America wherever we go, it is all the more pity that we have managed to hide our status as members of Christ's Church, as messengers of God, as angels bearing glad tidings.

Peter denied his Lord, and on the same occasion a cock crowed. As I examine myself and other Christians I know, it is a wonder to me that God has not surrounded each of us with a flock of *a cappella* roosters to proclaim that we are deniers of our Lord and of his teaching.

If you go to work tomorrow, you go as God's angel. If you are to be in a classroom tomorrow, you are God's angel. If you enlist in the Armed Services, you go as God's angel. A few words should be said about the Armed Services. It has been seen that Americans serving abroad represent America whether they want to be ambassadors or not. It seems to me most important that young men and women of the Christian churches who serve their country should consider themselves also to be missionaries—angels—of Jesus Christ.

Visiting Okinawa a few years ago, I saw vast Sunday schools conducted by the Department of Defense for our servicemen and their families. But I saw something else: I saw a small band of American officers and enlisted men, and their wives, who had struggled to learn the language of the people of Okinawa —all this so that they could teach them from the Bible. Theirs was not an official assignment. They had not been appointed by any Church to be missionaries. They were just men and women on Okinawa who couldn't think of any better place than Okinawa to tell people about Jesus Christ. Who is an angel? We must declare these people to be angels.

You are an angel, if you go obediently. You are an angel, if you realize that you must be God's messenger all the time. To be an angel, you must also be very clear about the message, which is very much the same thing as being clear about who sent you.

We live in a time of many messages, and of many messengers. We live in the season of propaganda, when the advertising manager is more important than the production manager, when the press secretary has powers beyond those of the executive secretary.

You may belong, if you like, to any of many groups, factions, parties, and organizations. You are not entitled, however, to confuse their teachings with the message God sent you to carry. Headquarters is with God. The message is directed to—not from—your political party, your company, your labor union, your country.

You know the message. Deliver it promptly, and do not distort its contents. It says that God created the world and has set about lovingly to redeem the world. It says that Jesus Christ came into the world as a pledge and promise of the world's redemption. It says that all are invited to become obedient to Jesus Christ, and thereby be restored to full companionship with God. It says that people who are Christian are different, not of themselves better necessarily, just different, because God has made them different. The world cannot hurt them in the long run, because they belong to God.

This is the good news. It is the evangel. It is the gospel. It needs only a messenger to deliver it. An angel is a messenger. You are an angel. God calls upon you to take the message wherever you are sent. Ask no foolish questions. Offer no silly objections. Make no excuse. Just take the message.

It's good news. Those who receive the news will be glad to hear it. They will agree that you are an angel.

By helicopter and highline a Navy chaplain ministers to 1,300 men on six destroyers

Seagoing Circuit-Rider

by CHAPLAIN HUBERT S. GOSS, JR.

It is nine o'clock on Sunday morning. As a Navy chaplain I am about to transfer from one destroyer to another to conduct worship. A helicopter from the aircraft carrier, the *USS Kearsarge*, hovers over the fantail on the *USS Shields*, a destroyer. A harness that looks like a horse's collar is lowered at the end of a steel line. The boatswain's mate of the ship's "helo detail" slips the harness under my arms. The crewman aboard the helicopter starts the winch that lifts me up into the whirlybird. The trip is short—two miles over the sea. After flying over the formation of destroyers encircling the attack aircraft carrier, which is jokingly called a "birdfarm" by destroyermen, the helo hovers over the fantail of the *USS Twining*. I am lowered to the fantail, twenty feet below.

It is a warm day; the sea is calm. Services are to be held topside on the forecastle (forward part of the main deck), which has been rigged for services in accord with honored Navy tradition. Signal flags are draped over the lifelines. Chairs are in place, and a portable worship center has been set up. The boatswain's mate of the watch passes the word over the ship's public address system: "Protestant Divine Services will be conducted by Chaplain Goss on the forecastle in ten minutes." When the hour arrives, thirty-five men have assembled. The traditional church call is passed: "Protestant Divine Services are now being held on the forecastle. Knock off all card games and unnecessary noise. The smoking lamp is out throughout the ship. Maintain silence about the decks during Divine Services."

At the same time the church pennant is hoisted. This is the only flag that is legally raised above the "Stars and Stripes." It indicates that a worship service is in progress aboard a Navy warship. The church pennant symbolizes a Navyman's dependence upon God. As long as men have gone down to the sea in ships, there has been a place of deep respect for the Almighty. After services are over, transfer is made to still another destroyer in the squadron. Three services will be held this Sunday.

Navy chaplains who serve destroyers earn the nickname "circuit-riders." At sea there are times when several destroyers are deployed in a protective screen around the carrier. Fortunately for footloose destroyer chaplains, these carriers come equipped with helicopters. Probably their least military function is the transfer of clergymen in uniform from one ship to another. At times when destroyers operate independently, transfer is still possible. A highline of stout manila rope is rigged between the two ships. The chaplain rides a boatswain's chair across the eighty feet separating the ships.

My parish includes the 1,350 officers and men of the six ships in Destroyer Squadron Seventeen. I like to think that serving this parish presents any minister with an unusual challenge. In addition to conducting worship, leading Bible study classes, and giving character guidance talks, it is possible to counsel with men at the times of their real

Chaplain Goss arrives by helicopter to conduct worship service aboard one of six destroyers in his floating congregation.

need.

Many times a sailor who comes to see his chaplain with a problem is not related to the Church. Yet it is rare for a sailor in the course of his conversation with the chaplain not to find a deeper spiritual relationship to God. Often, it has been possible with guidance to help a sailor experience the meaning of placing his trust in Almighty God.

One of the real rewards of this "circuit-riding" ministry as a destroyer chaplain is to have men aboard ship say: "Hey, Chaplain, when are you going to come back aboard and ride our ship again?" During each cruise with the Seventh Fleet, I stay aboard each of the six ships in the squadron for one month.

These destroyers are small warships, maneuverable and capable of high speeds. A destroyer is forty feet at its widest point and 375 feet long. It is a unique experience to have at least 220 men of your parish within 300 feet of you at all times while at sea. It is because the men live in such cramped quarters that a spirit of informality prevails among them. One of our seamen who spent ten days in a Navy brig ashore put it this way: "There is more space in the brig than I had in my living compartment aboard ship." These crowded conditions exist because much advanced electronic equipment has been added to these World War II destroyers. This environment makes it possible for the chaplain to get to know his men well.

It is the friendships that come from "shooting the breeze" that lay the foundation for meaningful contacts aboard ship. These associations often lead to a real sharing of one's faith in Christ with many sailors who have never attended any church.

These opportunities more than offset the frustrations that a Navy chaplain faces. Aside from the fact that one learns to live out of a suitcase for six months of every year and must leave his wife and children behind, perhaps the most difficult task is reaching the indifferent and the immature.

Many young men fresh from "boot camp" come into the Navy without any firm goals in life. To many, the Navy means freedom from the restraints of home. As one sailor put it: "Finally I can do what I please." Yet many seem without motivation to find themselves. It's easier not to care and to go along with the crowd. The real frustration is not being able to reach the indifferent sailor whose actions are unduly influenced by others. His main concern is what his fellow crewmen will think of him. This is the sailor who must prove himself tough in language and conduct. Many seem afraid to have any convictions of their own.

Actually, it is possible to become friends with some of these men. When a man feels you are a friend, then the opportunity has come to share your faith. Many contacts with sailors take place in the chaplain's "outdoor office," which is any convenient place on the ship. A typical day aboard a destroyer at sea includes many such contacts.

It is mid-afternoon. I walk aft on the main deck, port

Seagoing Circuit-Rider

CONTINUED

side (left). The first place that I pass is the galley. It is a space smaller than the average-sized American kitchen. Here, three meals a day are prepared for 220 men. Of course, the ovens and equipment are designed for the preparation of large quantities of food. One of the cooks says: "Chaplain, have a cigar!" I discover that Bill S. has just received word from radio central that his wife has given birth to a seven-pound, twelve-ounce son. After offering congratulations, I walk aft.

I descend through the hatch into the forward engine room. Here are part of the ship's engines which develop 60,000 horsepower. The ship is capable of speeds sufficient to keep pace with the Navy's fast attack carriers. Two men stand before the engine-room control panel with its many valves and gauges. Fireman Bill H. (firemen are called "snipes" by their nonengineering shipmates) says: "Chaplain, when I get off watch at 2000 (8:00 P.M.), I'd like to speak with you. I have a personal problem to discuss." I explain that the Bible study class will be over then, and that I will be happy to see him in my stateroom.

The next compartment is the after boiler room. A third-class boiler tender plans to prepare for the Christian ministry after he finishes his military obligation. It has been my opportunity to help counsel him.

Returning to main deck, I proceed aft. Briefly, I speak to some Fire Control technicians doing maintenance work on the radar which directs the 40mm guns. Reaching the fantail (after section of the ship), I descend into one of the crew's berthing compartments and "shoot the breeze" with some of the men. I persuade one of the men to play his accordion in the ship's forthcoming Christmas show.

Coming back up to the fantail, I stop and sit next to seaman Joe P. He is seated on the depth charge rack, and is standing "life guard watch." After checking with the bridge over the "phones and headset" that he wears, he tells me that his hitch in the Navy will be over when we return to our home port of San Diego. "What are your plans when you get out?" I ask. Joe tells me of his plans to return home and work on a farm near Springfield, Illinois. He tells me about his girl back home, and their plans to

Below decks, Chaplain Goss leads Bible study. Layman on each ship leads worship when the chaplain cannot make rounds.

In what he calls his "outdoor office," Chaplain Goss holds one of dozens of daily conversations with crew members.

get married soon. Then he says: "Say, Chaplain, what do you think about mixed marriages? I am a Methodist, and my girl is Roman Catholic." I talk with him concerning some of the difficulties he would face in a mixed marriage. Joe says: "Chaplain, you're right, Sue and I will have to settle this question before we get married."

Walking forward on the starboard side of the ship, I stop and talk to some of the gunner's mates doing work on a five-inch gun mount. One says: "Chaplain, when are we going to have another Happy Hour show, like the one you sponsored last cruise?" I explain that our Christmas show and pie-eating contest will be held next Saturday evening in the crew's messing compartment.

Then I climb up the ladder to the O-1 deck (first level above the main deck) and enter the "ET's" shack. This is the repair shop for the Electronics Technicians. Here they do repair work on the ship's intricate radar and electronic equipment. These "ET's" are among the most highly skilled men aboard. Ray Buchart, the leading ET, tells me he has been recommended by the Commanding Officer for the Navy's NESEP (Naval Enlisted Scientific Educational Program). The Navy will provide this very bright young man, the father of three children, with four years' study at a college or university. Since college has been Ray's dream since entering the Navy, he is very much excited.

Moving forward on the O-1 deck, past the torpedo tubes, the 40mm guns, into the Bridge area, I stop by radio central. Jack S., the leading radioman, draws me aside to tell me his wife is expecting another child soon after our return to San Diego. On our cruise last year, some of his men complained that he was impossible to work for. Whispers made the rounds: "If I ever see him ashore at night, he'd better watch out." Few suspected the real trouble. This capable Petty Officer and his wife had been having serious domestic difficulties. After ten years of marriage and three children, something was lacking. In counseling with the couple after the last cruise, it was possible to reintroduce them into a church in their community. As they began to share new experiences together, they remembered the old things that they once had in common. The suspicions of mistrust quickly vanished as this couple found the healing cement of Christ's love for their life.

Across the passageway I chat with the Chief Quartermaster. He has just taken a "Loran" fix to determine the ship's position. This man, a devout Baptist, brings fine Christian leadership to the men. We discuss plans for the evening's Bible study class.

On the bridge, a signalman offers the second cigar of the day. He has been promoted to Second Class Petty Officer. After congratulating this ambitious sailor, only fourteen months ago a seaman, I move forward into the wheelhouse. In the quiet of the wheelhouse, one sees the helmsman at the wheel, and the lee helmsman standing before the engine room annunciator. In the corner is a navigating chart. A maze of red lights on the rear bulkhead (Navy terminology for wall) indicates that various radio circuits are in operation. A radar scope repeater, with its constant circling finger of light, gives the officer-of-the-deck hidden eyes at night, so that he can check the movements of other ships in the screen. The officer-of-the-deck gives the command to the helmsman: "Left ten degrees rudder, new course 248. Make turns for 24 knots." The destroyer comes into plane guard station astern of the carrier. It is dusk now, and the carrier is recovering jet aircraft. Every few seconds there is the deafening whine of a jet as she

(Continued on page 41)

MOUNTAIN INCIDENT

by EDWIN and MARION FAIRMAN

The rarefied air made breathing difficult as we labored up the narrow path on the mountain behind the Mam Christian Center in Guatemala. Eleuterio Gomez, once a *chiman* or witch doctor, now a Christian, climbed ahead.

Behind him, scornful of the altitude, scampered the mission youngsters, Beth and Becky Winters, and our Tim. Last of all trudged fraternal worker Ralph Winters and the Fairmans, first-time visitors to Guatemala, deep in conversation in spite of the steep climb.

A little to the southeast loomed *Volcan* Santa Maria, with great clarity and beauty of line; gone were the clouds and mist of earlier hours. The night before, the stars had seemed to sit on top of the volcano where it towered into the sky. No wonder that, like other Mayan groups, the Mam Indians' most sacred places for communion with their gods are the *cerios*, or summits, of the mountains.

Below us on the plain sprawled the Center, focus of United Presbyterian work among the Mam Indians in the Guatemalan highlands. Fourteen years ago, Eleuterio had forbidden his family to go near it. But one day his son, in military service in Quezaltenango, was sick with fever, and Eleuterio gave forty dollars to another witch doctor for the youth's healing. The *chiman* told Eleuterio, "Don't be sad. In two or three days your son will be cured." The young man died in two days. In mid-afternoon the hospital twelve miles away sent word to the father that the body would be buried in the potter's field if it were not removed by five o'clock.

Eleuterio conquered his pride, summoned up his courage, and asked Dudley and Dorothy Peck, missionaries at the Center, to take him to the hospital in their car. They moved swiftly, stopping only once in the town of Ostuncalco, a mile away, to buy a rough coffin. They arrived in Quezaltenango just in time to recover the body and bring it back home for burial. This neighborly act of the "foreign devils" opened the way to the home and heart of Eleuterio.

Some time after the death of his son, Eleuterio's wife became ill. Instead of going again to the witch doctor, he allowed her to come to the clinic at the Center and afterward to fill her water jar in the yard. His two daughters peered shyly through the fence for a long while at the little girls who were having such a good time reading and singing and playing. Finally they sidled in.

Encouraged by Christian Indians, Eleuterio began to attend church services and was impressed by what he heard. After a month he tried to accept Christ, but he was afraid the other witch doctors would kill him. Then, at a service in an Indian home, he stood up, made a military salute, and said, "I accept Jesus Christ as my personal Savior."

Up ahead on the mountain path, Eleuterio stopped, then turned, and came swiftly back to us, his finger on his lips, his eyes bright in his intelligent face. He had smelled the copal, the resin being used as incense by a witch doctor. He spoke softly to us of the *costumbre* or healing ritual that must be taking place somewhere up ahead. We hesitated, looking at one another, unwilling to "spy" on this ceremony but reluctant to pass up the opportunity to wit-

IN GUATEMALA

Eleuterio Gomez demonstrates technique he used as *chiman*, or witch doctor, before he became Christian. After conversion, other Indians threatened his life.

ness what few outsiders are permitted to see. When Eleuterio and Ralph decided it would be all right to walk slowly past, we cautioned the children and went quietly on.

In a clearing at the top of the mountain was a large altar, waist high, of tumbled grey rock; the ground was black with the soot of countless candles and the ashes of many fires. Before the altar sat the Mam witch doctor very much like Eleuterio, in black coat and trousers with double-toed leather sandals on his feet. His battered hat was perched on one of the jagged altar rocks. Embers of the dying fire were spread across the rock in front of him; in his hand he held a forked stick. Behind him lay an Indian who was obviously ill.

We moved slowly on through the outside of the clearing into the tree-filtered sunshine. The fragrance of incense faded away. Eleuterio went swiftly down the mountain ahead of us. Like the man back there at the altar, he had once made a pact with the *dueno de cerro*, the supernatural being who supposedly lives in the mountain. He too had begged the *dueno* for a *fiador*, a guarantor, one who "pays for another," in order that his sick patients could be cured. But when Eleuterio, the new Christian, heard of Jesus' cleansing of the Temple, he asked for a special service in his adobe hut, made a bonfire of straw outside, and burned all of his witch doctor's paraphernalia.

Down the trail a little, we came to a smaller stone altar, one of some sixty like it on the mountain. Eleuterio picked up a stick to demonstrate the witch doctor's technique. We asked if we might take his picture. With simple dignity he assented, on the condition that we would make it plain that "this is what I *was;* this is not what I *am.*"

With these few words he gave us the unplanned-for reward of travel, the unexpected insight into the heart of the matter. Since his conversion, Eleuterio's life had been threatened several times by witch doctors, including his own brother. His cronies, thinking he would recant his new faith, had elected him judge of the village, which meant he would have to participate in the rites of their initiation ceremonies. Yet Eleuterio had turned his back both on physical threats and the more subtle pressure of power.

The sophisticated approach of intellectual man to the primitive is to skirt around him, to study him as a relic of a past and lost culture as though he had no present soul. The approach of commercial man to the Guatemalan Indian is to exploit him and his land, sometimes for such a trivial thing as the gum-chewing instincts of America. But because a Christian man and woman had been stirred by the plight of an anguished father's trying to evoke help for his son by rites of magic, because Dudley and Dorothy Peck remembered Christ's compassion as he looked at superstition and error, they had approached Eleuterio with love and understanding.

So here was Eleuterio, whose face, gestures, and sturdy Christian life reveal the truth for which every man must seek. Eleuterio had found a new *fiador,* the Christ who "paid for another" with Himself. Eleuterio's chain is broken; he is free. We walked on down the mountain, out of the trees to the open fields, into the promise of the noonday sun.

news

South Africa: Bishops Under Attack

Two Anglican clergymen of South Africa came under attack last month for their roles in opposing the government's segregation policies.

Dr. Richard Ambrose Reeves, Bishop of Johannesburg, was reported to have gone to the British protectorate of Swaziland to avoid being arrested. Long an outspoken critic of *apartheid*, the sixty-year-old bishop took a leading part in the agitation against the law requiring Africans to carry passes at all times. He also called for a judicial inquiry into the shooting of Africans at Sharpeville, thirty miles north of Johannesburg.

Bishop Reeves has been a leader of Christian Action, a movement which donated funds to help care for the families and dependents of Africans shot by police.

Dr. Joost de Blank, Anglican Archbishop of Capetown, canceled a proposed visit to the United States, France, and Great Britain because of the racial situation in his diocese. At the same time Dr. de Blank said that his denomination would not participate in a "National Day of Prayer and Penitence" called by Protestant, Roman Catholic, and Jewish leaders.

The reason, said the Archbishop, is that the Anglican Church "regards as hypocritical a corporate day of prayer so long as certain sponsoring Churches have not openly denounced the primary causes of the present distress." He apparently was referring to the Dutch Reformed Church of South Africa, which he earlier had charged with having supported white supremacy "much longer" than other groups.

A leading Dutch Reformed clergyman of South Africa bitterly attacked Dr. de Blank for these remarks and his recommendation that the denomination be expelled from the World Council of Churches. Dr. Abraham Van Der Merwe, moderator of Cape Province, called Dr. de Blank's behavior "very offensive."

He added: "We as a Dutch Reformed Church have so far supported in principle the policy of *apartheid* on one condition: it should be applied in such a way that it is fair to every section and involves no infringement of human dignity. We realize that in the beginning certain measures will have to be taken which seem to curb the liberty of the individual and in fact will curb it. But we do hope this will only be temporary."

It is simply not true, he said, that the Dutch Reformed Church has given the Nationalist Government free rein in enforcing *apartheid* policies. "Perhaps we have spoken to the government more forcibly than the Archbishop; but it has been done quietly because we approached the government as friends trying to help."

Billy Graham Assails South African Policies

Evangelist Billy Graham returned to the United States last month after a two-and-a-half month tour of Africa, Israel, and Jordan. In the course of his travels, he addressed an estimated 300,000 Africans in nine nations.

Crowds were consistently larger than expected, partly because of his insistence on nonsegregated meetings. He deliberately bypassed the Union of South Africa because of its policy of *apartheid*.

On his return from the 14,000-mile crusade, Dr. Graham declared that segregation would not work in South Africa because "in no period of history has *apartheid* worked." He added that he thought the people of South Africa have realized it. Dr. Graham also said that racial difficulties in the United States were "an increasing embarrassment to Americans in Africa."

Among many challenges to Christianity in Africa, Dr. Graham listed as foremost the success of the Mohammedans. "For every three converts to Christianity, there are seven to Islam." One reason, he said, is that Islam adapts itself to African tribal life more readily than Christianity. "For example, in the matter of polygamy, you can keep your several wives and be a Moslem, whereas Christianity demands you give them up. This is a real problem for missionaries who are trying to cope with it."

Presbyterians in Government Honored in Capital

More than 125 Presbyterian laymen who hold prominent positions in the United States government were honored last month in Washington, D.C., at the Moderator's dinner for Presbyterian Men in Government.

Gathered in the Shoreham hotel, the men heard addresses by former Governor Robert F. Kennon of Louisiana and Dr. Eugene Carson Blake, Stated Clerk of the General Assembly.

They also received a warm welcome from Dr. Arthur L. Miller, Moderator of the 171st General Assembly, who was host for the dinner, but who arrived three hours late because of an unseasonable snowstorm.

In his address Dr. Blake said: "We of the Church have been under fire because we don't always take the popular American attitude as our guide on issues. But the Church is international, and it cannot be a purely American institution. When the leaders of our churches are attacked, we should remember that, even if ministers sometimes say things that are foolish or wrong, we have a stake in the freedom of the pulpit, in the right of ministers to speak out on issues as the Light directs them to speak."

Eight United States Senators and

Five members of the nation's judiciary who attended the recent "Presbyterians in Government" dinner given by Moderator Miller in Washington, D.C., were *(from left)*: Warren E. Burger, U.S. Court of Appeals; Tom C. Clark, U.S. Supreme Court; William O. Douglas, U.S. Supreme Court; Homer Ferguson, U.S. Court of Military Appeals; and Ernest H. Van Fossen, U.S. Tax Court.

twenty-three members of the House of Representatives attended the dinner in addition to a number of judges, including two from the Supreme Court, Justice Tom C. Clark and Justice William O. Douglas. Five members of the sub-Cabinet attended, as well as Dr. Robert E. Wilson, of Chicago, Illinois, who had that day been confirmed as a member of the Atomic Energy Commission.

National Council Writes to Congress

A letter sent by the National Council of Churches to all members of Congress reiterated the agency's "unalterable opposition to Communism." At the same time, the Council commended the "prompt action taken by the Secretary of the Air Force in closing its training manuals to infiltration by propaganda against churches and religious institutions."

The letter, written by Dr. Roy G. Ross, the National Council's general secretary, warned that "the appearance of such defamatory matter in government publications heavily underscores the extreme dangers to the American principles of freedom.

"The dangers," Dr. Ross asserted, "lie in the lending or employment of governmental power or media, at any official level, to induce or coerce regimentation of expression, or to make some pattern of civic thought or religious opinion a test of loyalty, or to equate concern for the rights of men with infidelity to the American ideal."

Citing the Council's policy statement of May 19, 1953, which said "no body of people is more concerned to combat Communism than the church groups of our country," the letter pointed out that this conviction was reasserted in a resolution of the Council's General Board adopted in June, 1959. This resolution reaffirmed "the consistent position of the National Council of Churches expressed in many official actions opposing the evils and the violations of human rights by Communist and other tyrannies."

"The Council, with equal determination," Dr. Ross observed, "also opposes and condemns all efforts, official or private, subtle or overt, intended or otherwise, to use agencies of any branch of government or media of mass communication under government regulation to defame church institutions or leaders, to subject church loyalty to the poison of innuendo, to differentiate between religious groups in point of patriotism, and thus to undermine religion itself, the centuries-old nature of the American people as a religious people, and the essential unity of our nation in its life and freedom."

Clothing for Refugees: An Urgent Need Grows

United Presbyterians were urged last month to search their closets for used clothing in good condition which may be shipped to refugees and homeless persons overseas. Dr. W. Scott McMunn, secretary for special services, said that collections for a four-year goal of 50,000,000 pounds are falling behind expectations. The goal was selected two years ago by Protestant denominations cooperating through Church World Service, relief agency of the National Council of Churches. United Presbyterians, who had been requested to contribute clothing at the rate of 2,000,000 pounds annually, are actually giving half that amount. Only 9,000,000 pounds of the four-year goal have been donated.

For this reason, Dr. McMunn asked congregations to conduct vigorous clothing drives this spring. Items especially needed are: trousers, suits, and work clothing for men; women's dresses, suits, and low-heeled shoes; warm clothing of all sorts for children and teen-agers.

Clothing, together with eight cents a pound to cover processing costs, should be sent to one of the five Church World Service clothing centers: New Windsor, Maryland; Nappanee, Indiana; 4165 Duncan Avenue, St. Louis 10, Missouri;

An orphan who formerly begged in the streets of Taegu, Korea, proudly wears a Davy Crockett shirt, one of thousands of garments sent to Korea by United Clothing Appeal. The boy is one of 700 at Presbyterian-sponsored orphanage in Taegu.

919 Emerald Avenue, Modesto, California; 110 East 29th Street, New York 16, New York.

Tour of Hawaii Planned for Fall

Several planeloads of United Presbyterians will tour Hawaii for ten days next fall. The men and women will be members of the first United Presbyterian tour to the fiftieth state. They will carry greetings from the mainland to Hawaii's only United Presbyterian congregation, the new First Church of Honolulu, which will dedicate its buildings during the visitors' stay.

The October 31-November 9 trip is sponsored by the Presbytery of Los Angeles in cooperation with the Board of National Missions.

In their tour of the islands, the traveling Presbyterians will see many of Hawaii's tourist sights. They will also attend the first performance of a new pageant called "Religions of the Pacific." The National Missions minister-at-large, Dr. Louis H. Evans, will lead a daily Bible study for seminar members.

The cost of the tour will be about $480 a person. It will include round-trip plane fare between Los Angeles or San Francisco and Hawaii, two-in-a-room reservations at the Ocean Tower of the Hawaiian Beach Hotel in Waikiki, and all meals in Hawaii except lunches.

[A leaflet giving details of the tour may be obtained from either of the two tour directors: James D. Nesbitt, director of men's work, Presbytery of Los Angeles, 1501 Wilshire Boulevard, Los Angeles 17, California, or Dr. Merlyn A. Chappel, United Presbyterian Board of National Missions, 475 Riverside Drive, New York 27, New York.]

Cleveland Presbytery To Welcome General Assembly

The 172nd General Assembly of The United Presbyterian Church U.S.A. will be held in the Music Hall of the Public Auditorium in Cleveland, Ohio, from May 18 to May 25. Under the chairmanship of Dr. Harry B. Taylor, pastor of The Church of the Covenant, the local committee has just about completed arrangements to welcome nearly 1,000 elected commissioners who will be coming from forty-nine states and from presbyteries in Puerto Rico, Cuba, Chile, and the Punjab, India, to conduct the business of their church. Worship, inspiration, and fellowship, as well as business, are included in the General Assembly program.

It has usually been the custom for one or two churches in a city to act as host to the General Assembly. This year, however, the entire Cleveland Presbytery, enveloping the metropolitan areas of Akron and Cleveland, is preparing for the influx of Presbyterians.

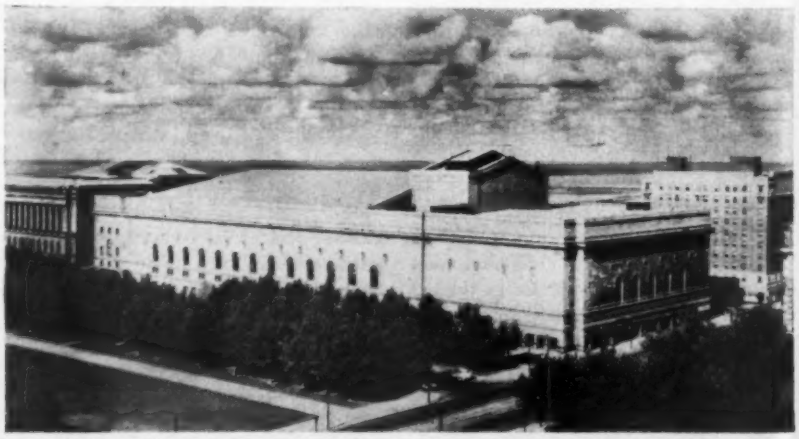
This is the fourth time the Assembly has met in the big industrial center on Lake Erie. The first time was in 1875, when the meetings were held in Old Stone Church on the Public Square. The 1934 and 1939 Assemblies met in the Euclid Avenue Baptist Church, where John D. Rockefeller was a member for seventy years.

Since the 1939 Assembly, communicant membership in The United Presbyterian Church has increased by 50 per cent. At that time the Church totaled 1,978,095 individuals; by 1958 the figure had risen to 3,159,662. Other statistical changes show an advance in giving to General Assembly causes from $4,708,159 in 1939 to $29,866,367 in 1958.

Although the General Assembly meetings do not officially begin until May 18, many of the commissioners will be on hand for the pre-Assembly conference on Evangelism, which will open at 9:30 on May 16 with a worship service conducted by Moderator Dr. Arthur L. Miller. Among the other participants will be Dr. Donald G. Lester, secretary for the Division of Evangelism; Dr. G. Paul Musselman, executive director for evangelism for the National Council of Churches; and Dr. John Coventry Smith, general secretary of the United Presbyterian Commission on Ecumenical Mission and Relations. "We Are His Disciples" will be the theme for the Evangelism conferences.

On May 18 at 10:30 A.M., all commissioners are to be in their designated seats in the Music Hall as the Assembly opens with the Moderatorial sermon followed by the celebration of the Lord's Supper.

After election of a Moderator, the week will be spent in hearing and acting upon reports from the various boards and agencies of the Church. A suggested revision of the Directory of Worship will be presented for approval and transmission to the presbyteries for their vote. A lengthy report on the relation of Christian faith to health will be presented for



General Assembly business and popular meetings will be held in Public Auditorium.

adoption. Reports on planned parenthood, Presbyterian youth, and the nature of the ministry, as well as a progress report on the formulation of a brief contemporary statement of faith, are scheduled for consideration.

Popular meetings will be held in the Music Hall:

► **Monday, May 16.** Dr. Ernest T. Campbell, pastor of the First Presbyterian Church, York, Pennsylvania, will speak on evangelism under the title, "Disciplines and Discipleship." A college choir will sing.

► **Tuesday, May 17.** "Great Moments in Sacred Song" will explore the Protestant heritage in sacred music from the pre-Reformation period on the Continent to the American church music of contemporary life. Massed choirs with brass quartet and the Covenant Church Bell Choir will be directed by Mr. Clair T. McElfresh, music director of Forest Hill Presbyterian Church and first tenor in the Cleveland Symphony Chorus.

► **Wednesday, May 18.** Dr. Charles Malik, of Lebanon, former president of the United Nations General Assembly, will speak on "The Church and World Affairs."

► **Thursday, May 19.** A full-length feature motion picture in color, *The Mark of the Hawk,* starring Eartha Kitt, will be shown. Filmed in Africa, the story dramatizes the way in which the Church tries to meet critical world issues.

► **Friday, May 20.** "The Church and Older People" is a four-part program: Planning for Retirement; a film entitled *The Many Lives of John Q. Public;* a Dramatic Dialogue; and an address by Dr. Charles L. Hussey, Secretary of the Board of Pensions.

► **Saturday, May 21.** There is no evening meeting, but a bus tour of the city is scheduled for the afternoon. For baseball fans, some 500 complimentary tickets have been made available.

► **Sunday, May 22.** An Ecumenical Service of Worship will be led by the Rt. Reverend Leslie Newbigin, Bishop of the Church of South India and General Secretary of the International Missionary Council.

► **Monday, May 23.** "Christ in the Concrete City," a contemporary drama, will be presented by students of The College of Wooster, under the direction of Dr. William Craig.

► **Tuesday, May 24.** Bishop Newbigin will give an address entitled "Anywhere, Provided It Be Forward."

(See "Glimpses of Cleveland," page 11.)

Gold Ribbon Winner at Cuyahoga County Fair gives you her Recipe for

Danish Double-Takes

"Folks always came back for more," says Mrs. Willard Miller, who won the gold ribbon for the best yeast baking at the Cuyahoga County Fair. "So I call my Danish rolls 'Double-Takes'. And I think *you'll* like them, too. Just be sure to use Fleischmann's Active Dry Yeast. It's so fast and easy your baking's *bound* to turn out well."

DANISH DOUBLE-TAKES

¾ cup milk
⅓ cup sugar
2 teaspoons salt
⅓ cup shortening
2 packages Fleischmann's Active Dry Yeast
¼ cup warm, not hot, water
3 eggs, beaten
4½ cups sifted flour
1 cup softened margarine or butter
jelly
1 egg white slightly beaten
sugar

Scald milk, add sugar, salt, shortening. Pour into large mixing bowl. Cool to lukewarm. Dissolve yeast in warm, not hot, water. Add to milk mixture. Stir in beaten eggs. Gradually add flour, beating well. Place in greased 13 x 9-inch pan. Chill 1-2 hours. Roll chilled dough on lightly floured board to about 16 x 12 inches. Spread ⅓ cup margarine or butter on ⅔ of dough surface. Fold unspread portion of dough over ½ of covered portion. Fold third section over first two. Roll dough to original size. Repeat process twice using remaining margarine. Chill overnight.

When ready to make, roll dough lengthwise into 15 x 12 inch rectangle. Cut into 3-inch squares. Put ½ teaspoon jelly on center of each square; fold each into a triangle. Seal edges. Place on greased baking sheet. Brush tops with egg white. Sprinkle with sugar. Cover lightly. Let rise in warm place until double in bulk. Bake at 375°F. 10-12 min. Ice with confectioners' sugar icing.

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$120.00 *will give 3 children a full 2 weeks at Mont Lawn — and may be paid $10 per month*
$40.00 *will give one child a full two weeks' vacation*
$20.00 *will give one child a full week's vacation*
$3.00 *will provide one day of happiness for a child . . . and any amount will help*

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I enclose ☐ $120 (gives 3 children 2 weeks ☐ $40 (gives one child 2 weeks) ☐ $20 (gives one child 1 week)

☐ I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose $.....

My Name.....

Address.....

City.....Zone....State.....

Ohio Church Marks Ten Years with Refugees

"You helped to get us out of the camps, and start a new life in the United States. Your church is in my best memory," wrote Mrs. Janis Elberts of Indianapolis in replying to an unusual invitation.

The Mt. Auburn Presbyterian Church in Cincinnati had asked Mrs. Elberts and the nearly fifty other refugees it has aided to be the congregation's special guests at its 1960 One Great Hour of Sharing service. The observance also marked World Refugee Year.

Twenty-two former displaced persons—many now American citizens—attended the service and the reception that followed, heard two former Hollanders read the call to worship and the Scripture lesson, and listened to Minister Henry Carter Rogers' sermon on "I Was a Stranger."

Mrs. Elberts (Maiga Tikins in 1950) and her aged father, who had been driven from Latvia by the Russians, were the first of the twenty-eight refugees to be brought to America by the six hundred members of the Cincinnati congregation; the latest, Mr. and Mrs. Arno Portier, who are Dutch Indonesians, have not yet arrived. In addition, the church has given friendship and, on occasion, material aid to some twenty newcomers whose assurances were signed by other organizations.

Since 1950, the Presbyterian Committee on Resettlement Services has brought 14,853 individuals to this country. The Ohio congregation's ten years with refugees seem almost a capsule version of this church-wide refugee program. The names of the Mt. Auburn-sponsored families are in themselves a sampling of the rich heritage that former refugees have brought to Presbyterian congregations: Tikins, Zsoldos, Varga, Klein, DeGraaf, Degroot, and Portier.

Mt. Auburn's refugees have escaped from Latvia, East Germany, Hungary, Russia, Yugoslavia, Indonesia, or have emigrated from the Netherlands. The men and women represent a wide range of economic and cultural backgrounds, including as they do machinists, an international lawyer, a student well on his way to a Ph.D., factory workers, a watchmaker, a space scientist. "The ones who have a particularly difficult time," comments Dr. Rogers, "are the aristocratic men and women, cultured and courtly, who are no longer young."

Wearing corsages and boutonnieres, refugees aided by Mt. Auburn Presbyterian Church in Cincinnati practically fill first five pews at service honoring them. (Two women in fifth row on center aisle are native Americans.) Some twenty-five other refugees, who had moved from area, were not able to attend the observance.

Many religious ties—Reformed, Lutheran, Orthodox, and Roman Catholic—are represented in the Mt. Auburn contingent. Ten adult refugees, including several former Roman Catholics, have joined the congregation, and two are serving as deacons. Newcomers are "invited wholeheartedly to join our church, but are not urged or pressed," says Dr. Rogers.

World Refugee Year, intended to spur a solution to the problems of displaced persons, will draw to a disappointing close in June. The Presbyterian Resettlement Committee and similar agencies still need sponsors for the dwindling number of refugees which existing legislation allows to enter the United States. For the homeless masses in Asia and the Middle East, there is not even the palliative of emigration. But hundreds of church people have shown through their contributions to One Great Hour, and through sponsoring refugees, that they know how to complete the New Testament verses beginning, "I was a stranger . . ."

Nixon Supports Birth-Control Aid

Vice-President Richard M. Nixon said last month he would favor giving underdeveloped nations scientific birth-control information provided they made the request.

He made his remarks to a luncheon meeting of editors at the annual convention of the Associated Church Press.

Mr. Nixon pointed out that many underdeveloped nations in Asia have strong national pride and would resent the United States suggesting policies to them. He added that Mahatma Ghandi had taken a position against birth control "even stronger than that of some of the leaders of the [Roman] Catholic Church."

On the other hand, the Vice-President said that in his tour of Southeast Asia he had seen conditions of overwhelming poverty, and he knows that many persons working on the problem of raising living standards feel discouraged by the great rate of population growth.

"These people and their governments must reach a decision on their own as to what to do about it," he declared. "They must develop their own programs and policies within their own cultures.

"If they have reached a decision that they want to limit population growth at a certain point and come to us for assistance, we should give it to them," Mr. Nixon said.

"For us to say that we would not help them combat misery and ill health would not be a good policy, either," he declared.

McCord Urges New Role For Seminaries

Dr. James I. McCord was inaugurated last month as the fourth president of Princeton Theological Seminary. Representatives of 100 colleges, universities, and theological seminaries were among those who heard the forty-year-old clergyman invested as the head of the largest of the United Presbyterian Church's eight seminaries.

In his inaugural address, Dr. McCord said that the seminary is committed to the "closest cooperation possible with [Princeton] University and other institutions and to doing its part in building up the strongest possible intellectual community."

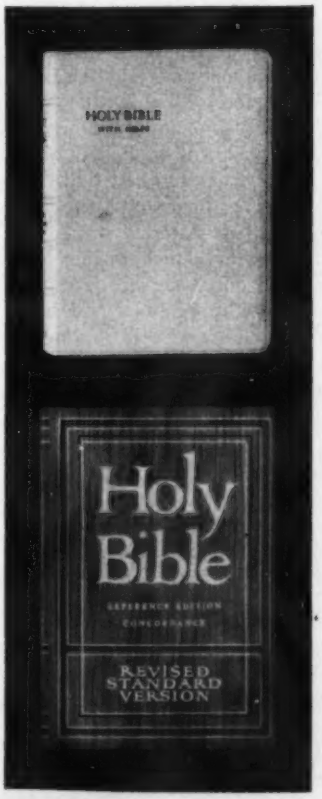
Further, he declared the conviction that "we are entering a new stage in the evolution of the theological seminary in American higher education and in the life of the Church.

"The period of relative isolation and protection, when seminaries were expected to live a sheltered existence, has passed; we are challenged to emerge into the world with confidence and integrity and to work out our role vis-à-vis the Church, the academic world, the new age that is dawning, and the ongoing theological task."

Dr. McCord said that adjustments will involve "nothing less than a basic rethinking of all our patterns and habits and a willingness to give up vested interests, no matter how dearly purchased, in order to achieve the best possible result."

He also urged a restoration of the "personal dimension" to theological education that would make possible a "continuing dialogue between student and teacher."

Before coming to Princeton, Dr. McCord was for fifteen years dean and professor of systematic theology at Austin (Texas) Theological Seminary from which he was graduated.



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San Francisco Seminary Opens Development Drive

San Francisco Theological Seminary launched the first phase of a ten-year development program last month. This phase—the $4,000,000 Advancement Fund campaign—of the projected master plan is concerned chiefly with raising money to improve and extend physical facilities. Future portions of the long-range program deal with increasing the endowment for improved faculty salaries and scholarship opportunities, the purchase of new books for the library, and over-all seminary development.

Dr. Theodore A. Gill, president of the seminary, and Dr. Thomas Holden, president of the board of trustees, announced the campaign jointly and disclosed that Charles T. Gray, a member of Calvary Memorial Church, San Francisco, will serve as general chairman.

According to Mr. Gray, the critical need for additional physical facilities has been apparent for some time, since the seminary is forced to limit its enrollment to 250 students. The urgency was further magnified with the release of the Morse Report for the Council on Theological Education. By studying social trends, the spiraling population, and the increase in new congregations, the council found an enrollment increase of 1,500 students would be necessary by 1970 if the eight seminaries are to keep pace with the demands of the denomination. San Francisco Seminary's share of the increase would result in a total enrollment of at least 500 students, twice the present number.

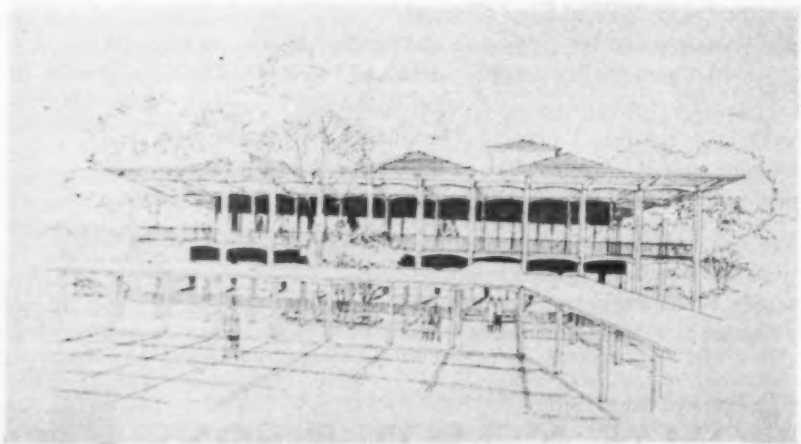
Dr. Gill pointed out that San Francisco is the only Presbyterian seminary in the West. He cited the Kiplinger Washington Letter which projected a population increase of over 50 per cent in the next ten years in the eleven Western states served by the seminary. This rise is in contrast to a national average figure of only 27 per cent for the same period.

Varied Jobs Open In National Missions

Dozens of positions for ministers, teachers, nurses, social workers, and others are now open with the Board of National Missions.

Gambell, an Eskimo community on St. Lawrence Island in the Bering Sea off the coast of Alaska, needs a single woman for parish work. The southwest tip of Florida, in an area near the Everglades National Park, needs a Sunday school missionary. There are openings at many points in between—for teachers in North Carolina, Alaska, and the West; for medical personnel in Arizona, Colorado, Kentucky, Georgia, and New Mexico; for social workers in inner-city neighborhoods; for pastors in larger parishes and in town and country churches.

[For complete information, write the Department of Missionary Personnel, Board of National Missions, The United Presbyterian Church in the U.S.A., 475 Riverside Drive, New York 27, New York.]



Classroom building in contemporary style is planned as part of ten-year, $4,000,000 expansion program begun last month by San Francisco Theological Seminary.

Collective Farms Denounced

The Council of the Evangelical Church in Germany (EKID) joined the protest voiced by bishops of all Soviet Zone Evangelical Churches against compulsory agricultural collectivization in East Germany.

Writing to East German Premier Otto Grotewohl, church leaders in the Soviet Zone called on him to cease his regime's "terror methods" in enforcing the farm cooperative scheme.

Meanwhile, 84 per cent of Soviet Zone farmland was reportedly under control of the Communists. Since the campaign began in January, 17,500 farmers have fled to the West.

Roman Catholic publications in Germany have described the collectivization program as "one of the greatest postwar tragedies, bringing upon East Germans immeasurable misery and sorrow."

Church-State Dilemmas Continue

The state board of the Minnesota Congress of Parents and Teachers has declared its support of local P.T.A.'s that decide to open their meetings with prayer. A form of prayer approved by the national P.T.A., with the concurrence of representatives of Protestant, Roman Catholic, and Jewish groups, had been adopted for use by the Westwood P.T.A. in Bloomington, Minnesota. One of the members of the P.T.A., Mrs. Robert Franz, had protested that the practice was opposed to the P.T.A.'s "nonsectarian" status.

"We believe that religion is fundamental in our American tradition as a basic factor in personal and social behavior," the state board said in approving the optional use of the prayer, "and that every child is entitled to the opportunity to develop a religious faith."

► Religious education classes conducted on school property in the Hoosick Valley (New York) Central School District have been eliminated as the result of a protest by a woman resident of the district.

Mrs. Margaret M. Edwards wrote to the school board pointing out that New York state law permitted released-time classes only if they were held outside school grounds. The state Department of Education agreed with her that the practice of giving religious instruction

in school buildings violated the state's constitution.

► In an address before a civil rights conference last month, the president of Notre Dame University, the Very Rev. Theodore M. Hesburgh, urged an amendment to the U.S. Constitution guaranteeing the vote to every citizen who meets the age and residence requirements of his state. Such an amendment, Father Hesburgh believes, would eliminate discrimination against Negro voters. Under the present laws, in certain Southern states, citizens are denied the vote on the basis of alleged failure to pass literacy tests.

Such tests are "seats of infection," Father Hesburgh said, noting that 90 per cent of all Americans are now literate.

Some sixty law school deans, legislators, and others concerned with civil rights attended the session. Senator H. Douglas called for a cooperative effort by all civil rights supporters to back an effective bill.

Hawaiians Lauded For Intergroup Amity

Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Churches' Board of Home Missions, said that the "extraordinary intercultural amity" of Hawaiian churches is a "rebuke to the exclusiveness and timidity of many of our mainland congregations."

Just returned from an extended tour of the Hawaiian Islands, the missions executive commented that the "free mingling of peoples and the warmth of fellowship" there should help to correct "the repellent image of America created by the racial bigots." Dr. Douglass lauded the recognition of Hawaii and cited the fiftieth state as "one of our greatest national assets."

He expressed pity for the "spiritual impoverishment" of American people who deny themselves "the excitement of person-to-person encounter of the kind that occurs in Hawaii between people of differing races and cultures. Best of all, this kind of intercultural fellowship is carried on without any sense of strain or extraordinary achievement, but is simply accepted as normal."

Dr. Douglass reported that he had spoken to audiences with mixed groups of Japanese, Chinese, Negro, Polynesian, Filipino, Hawaiian, and Caucasian ancestry.

UN Sub-Commission Aids Religious Freedom

A summary of the study on religious discrimination now being considered by the United Nations (Sub-Commission on Prevention of Discrimination and Protection of Minorities), which has evoked world-wide interest and debate, has been published by the United Nations Chronicle.

In order to assist governments in eradicating discrimination, the Sub-Commission listed sixteen "basic rules for dealing with concrete problems which have emerged from the study." Excerpts from the rules follow:

Rule 1

Everyone should be free to adhere, or not to adhere, to a religion or belief, in accordance with the dictates of his conscience.

Parents should have a prior right to decide upon the religion or belief in which their child should be brought up. . . .

No one should be subjected to coercion or to improper inducements likely to impair his freedom to maintain or to change his religion or belief.

Rule 2

Everyone should be free to comply with what is prescribed or authorized by his religion or belief, and free from performing acts incompatible with the prescriptions of his religion or belief.

Rule 3

Everyone should be free to worship in accordance with the prescriptions of his religion or belief, either alone or in community with others, and in public or in private.

Equal protection should be accorded to all forms of worship, places of worship, and objects necessary for the performance of rites.

Rule 4

The possibility for pilgrims to journey to sacred places as acts of devotion prescribed by their religion or belief, whether inside or outside their own country, should be assured.

Rule 5

The members of a religion or belief should not be prevented from acquiring or producing articles necessary for the performance of the rituals prescribed by their religion or belief, such as prayer books, candles, and ritual wine.

Rule 6

The prescriptions of the religion or belief of a deceased person should be followed in the assignment of places for

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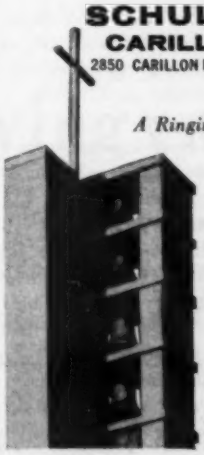

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Relief workers rest after unloading blankets *(at left)* for victims of earthquake and tidal wave at Agadir. At right, planeload of youngsters orphaned by the disaster are flown to children's home sponsored by World Council of Churches at Rabat.

burial, cremation, or other methods of disposal of the dead, the display in such places of religious or other symbols, and the performance of funeral or commemorative rites.

Equal protection against desecration should be afforded to all places for burial, cremation, or other methods of disposal of the dead, as well as to religious and other symbols displayed in these places. . . .

Rule 7

The prescriptions of each religion or belief relating to holidays and days of rest should be taken into account, subject to the overriding consideration of the interest of society as a whole.

Rule 8

No one should be prevented from observing the dietary practices prescribed by his religion or belief.

Rule 9

No one should be prevented from having marriage rites performed in accordance with the prescriptions of his religion or belief, nor compelled to undergo a religious marriage ceremony not in conformity with his convictions.

The right to seek and to obtain a divorce should not be denied to anyone whose convictions admit divorce, solely on the ground that he professes a particular religion or belief.

Rule 10

Everyone should be free to disseminate a religion or belief, insofar as his actions do not impair the right of any other individual to maintain his religion or belief.

Rule 11

No group professing a religion or belief should be prevented from training the personnel required for the performance of practices or observances prescribed by that religion or belief.

When such training is available only outside the country, no permanent limitations should be placed upon travel abroad for the purpose of undergoing such training.

Rule 12

No one should be compelled to take an oath contrary to the prescriptions of his religion or belief.

Rule 13

In a country where the principle of conscientious objection to military service is recognized, exemptions should be granted to genuine objectors in a manner ensuring that no adverse distinction based upon religion or belief may result.

Rule 14

In a country where exemptions from participation in certain or all public ceremonies are granted to individuals who object to such participation on the ground that it is contrary to a prescription of their religion or belief, such exemptions should be granted in such a manner that no adverse distinction based upon religion or belief may result.

Rule 15

No cleric who receives information in confidence, in accordance with the prescriptions of his religion, should be compelled by public authorities to divulge such information.

Rule 16

Public authorities should refrain from making any adverse distinction against, or giving undue preference to individuals with regard to the right of freedom of thought, conscience, and religion; and should prevent any individual or group of individuals from making such adverse distinctions or giving such undue preferences.

These duties must be discharged through the adoption of appropriate legal provisions of a preventive or reme-

dial character, including penal sanctions when necessary, as well as by administrative action.

Public authorities should make every effort to educate public opinion to an acceptance of the principle of nondiscrimination . . . and to create proper leadership for this purpose.

Pastor's Speech Barred in Public School

A United Presbyterian pastor, Dr. Carlyle Adams, of Rensselaer, New York, has been denied the privilege of speaking to the public school students in his community on "Ethics and Morals in the World You Will Face After Graduation."

Dr. Adams was originally invited by William F. O'Brien, school guidance director, to speak to three senior social science classes in the local high school. The invitation was withdrawn when the local Board of Education voted against allowing the minister to appear.

Dr. Adams had specified, in accepting the invitation, that he should be introduced as vice-president of the Rensselaer Kiwanis Club rather than as a minister, since "Kiwanis is interested in giving all possible help to school guidance programs.

"I explained that my talks would have absolutely nothing to do with religion," Dr. Adams said. "A clergyman does not abrogate his rights as a citizen when he becomes a clergyman.

"The Board of Education has not yet told me why it is dangerous for a citizen to come into a classroom to talk about morals or ethics, which are branches of philosophy," he added.

Mississippi Acts To Prevent Church Desegregation

After two days of heated debate, the Mississippi legislature passed a bill which would, in effect, prevent racial integration of church congregations in the state.

Although the measure mentions no particular denomination, and any group may be affected, its sponsors, who are active in the State Citizens' Council, said that they were alarmed by statements of national Methodist bodies favoring integration.

Under terms of the bill, upon petition of two-thirds of the membership of a congregation, the state chancery courts could dismiss its trustees and appoint new ones.

If you don't make a Will..

. . . **you** lose your last chance to give your possessions to those you wish to receive them. When you fail to make a Will, you have no control over the disposition of what you leave behind you.

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Everyone who possesses anything has the obligation to decide who will receive his estate no matter how large or how small. If you neglect this responsibility, your estate will be distributed according to law. These laws may cause disappointments and even hardships, which you can prevent, if you make a Will to carry out your wishes.

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Every person with dependents has an additional obligation to provide for them in his Will according to his means and their needs. Without a Will, the courts must distribute your money and property to certain of your relatives in the proportion fixed by law. They may not be the ones you want to receive your estate and may not even need it.

IS THE CHURCH IN YOUR WILL?

Every Christian has a further obligation to his Church and community. In gratitude for all God's gifts, you can continue to advance the interests of Christ far into the future ...by remembering the Church in your Will. If you don't make a Will, none of your life estate can be paid by the administrator to the Church or other organization.

Your Will can reveal your Christian faith and your interest in the whole Church and its causes such as—National Missions, Overseas Missions, Christian Education, Theological Seminaries and Ministerial Pensions.

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Restoration Begins Of Historic Church

Restoration is expected to begin this month on a "birthplace" shrine of Presbyterianism in America, the old Octorara United Presbyterian Church in Lancaster County, Pennsylvania. The original log meeting house, erected in 1754 on a hundred-acre tract purchased from the sons of William Penn, served the first congregation of what was to become the United Presbyterian Church of North America.

Twenty-eight years later, the congregation built a stone church, which remained until 1849, when it was reconstructed. This building, located four miles east of Quarryville, was used until the congregation was dissolved in 1941.

Some $10,000 is being sought to repair the building, restore the furnishings, and install driveways and parking facilities. In addition, $15,000 is needed as a trust fund for continuing maintenance.

Treasurer of the fund campaign is the Reverend George H. Shea (R.D. 3, Quarryville, Pennsylvania), pastor of the Middle Octorara Presbyterian Church, which is situated across the road from the old building. Howard C. Simpson, a member of First Presbyterian Church, Lancaster, is chairman of the committee in charge of the restoration, which is expected to be completed by early fall. It is hoped, says Mr. Simpson, that the restored church will become not only an attraction for touring Presbyterians but that eventually—with the addition of dormitory facilities—it may become a center for conferences and retreats.

New Churches: $33,000,000 in Aid

United Presbyterians, through the Board of National Missions, helped 2,145 congregations—838 of them new ones—with their building or rebuilding during the past ten years. Grants and loans to these churches amounted to $33,000,000, according to a recent report of the Board's Department of New Church Development and Building Counsel. During 1959 some $5,172,381 was loaned or granted to 261 churches, eighty-three of which received National Missions help for the first time.

Octorara United Presbyterian Church, birthplace of the former United Presbyterian Church of North America, is to be restored at a cost of $25,000. Frame addition at left was built to accommodate an academy at one time operated by the church.

The Church in Africa: Seminary for Congo

Six Protestant groups are mapping plans to establish a theological seminary in Elisabethville in the Belgian Congo. The Union Faculty of Theology will open in October in temporary quarters. To cost $300,000 when completed, the new school will offer a four-year program on the same academic level as that at the Congo government university, whose campus is near the site of the new seminary.

Sponsoring groups are The Methodist Church, the Disciples of Christ, the American Baptist Convention, the British Baptist Church, the Presbyterian Church in the U.S. (Southern), and the Belgian Mission Society (Reformed). Eight other denominations have indicated an interest in establishing the school.

To be constructed on land granted by the government, the institution is expected to provide training for seventy-five to one hundred seminarians. Over the years, the school is expected to improve the entire educational level of the Protestant ministry in the Congo, since it will set the pace for theological education throughout the country. Major emphasis will be on training for the parish ministry, though training in the field of Christian education will also be given.

Nonpublic Schools Voted Out of Aid Bill

By an 18 to 6 vote, the U.S. House of Representatives Education and Labor Committee rejected a proposal to let Roman Catholic and other private schools share in a $975,000,000 school aid bill.

Under a proposal offered by Representative Roman C. Pucinski, a Roman Catholic, the money would have been spread over a three-year period, with the states getting outright grants for classroom construction in the first year and in the second and third years dividing the states to be granted on a dollar-for-dollar matching basis for construction or school bonds.

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For the Record

ANNIVERSARIES:

100th. First, Englishtown, N.J. (the Rev. Thomas F. Kepler, pastor).

75th. First, Geneseo, Kans. (the Rev. Wayne R. Porter, pastor).

First, Medford, Ore. (the Rev. D. Kirkland West, pastor).

60th. First, Wilmont, Minn. (the Rev. E. D. Pappadackis, pastor). A new vestibule and the refurbished sanctuary were dedicated.

50th. St. Paul's, Los Angeles, Calif. (the Rev. Howard B. Rhodes, pastor).

Holcomb, Ill. (the Rev. A. G. Tozer, pastor).

Russell Sage Memorial Buildings of First, Far Rockaway, N.Y. (the Rev. Richard Vaughn Colen, pastor).

DEDICATIONS:

First, **Van Nuys, Calif.** (the Rev. Thomas I. Nalbach, pastor), of a new Christian education building, social hall, kitchen, and church offices.

First, **Kankakee, Ill.** (the Rev. Louis M. Swartz, pastor), of the first section of a new Christian education building.

Taneytown, Md. (the Rev. William M. Hendricks, pastor), of the remodeled church. The building was raised, a basement built, and the sanctuary was enlarged and redecorated.

Lake Shore, **St. Clair Shores, Mich.** (the Rev. Leslie B. Crane, pastor), of a new sanctuary and fellowship hall.

First, **Carteret, N.J.** (the Rev. Malcolm G. Brown, pastor), of a new church.

Lafayette Avenue, **Brooklyn, N.Y.** (the Rev. George Litch Knight, pastor), of the rebuilt sanctuary and parish house and the new John P. Underwood Memorial Chapel.

First, **Goshen, N.Y.** (the Rev. Eugene W. Ebert, pastor), of a new unit: the John Knox Christian Education Building.

Fairview, Pa. (the Rev. Allie A. Clayton, pastor), of a new Christian education building. The entire church plant was redecorated and church offices built for the occasion.

First, **Warren, Pa.** (the Rev. Donald H. Spencer, pastor), of the renovated education building.

Preston, Idaho (Mr. Glenn E. Selander, student pastor), of a new church.

NEW CHURCH ORGANIZED:

United Presbyterian, **Kent, Ohio** (the Rev. William M. Harper, pastor), with seventy-five charter members.

"WHAT WAS MY DADDY LIKE?"

Little Demetra Kouropdos often asks her mother, "What was my daddy like?" She loves to hear about her father. He is part of Demetra's dream.

Mrs. Kouropdos tells the little girl about their happy life in Athens before the father died. Demetra can hardly believe it. Life was so different then from the desperate poverty she knows today.

The father's wages supported his wife and little son Nicholas adequately. When Demetra was expected they were overjoyed. Two months before Demetra was born the father died of pneumonia. Demetra thinks he might have recovered if she could have nursed him. She dreams of being a nurse and helping other people.

Mrs. Kouropdos encourages Demetra's dream. But deep in her heart she doubts that it can ever be. Since her husband's death, they have moved to a tiny room. Her own health will not permit her to work. Her small pension will not support 2 children. To send Demetra to school she had to place her son in an orphanage.

Demetra knows that without help she too may be separated from her mother. Still she holds to her dream . . . she will become a nurse and help someone in need like the father she never knew.

You can help a child like Demetra

Right now you can help a child like Demetra live a happier, more normal life. Through an SCF Sponsorship, your sponsored child receives supplementary food, warm clothing, household articles, and money. *And* the greatest gift of all—your friendship. Correspondence with a child through SCF gives hope and encouragement, not only to the child but to the child's family. Join the growing Save the Children Federation family of sponsors whose love and interest brings warmth and happiness to children in destitute areas of the free world.

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BULLETIN BOARD

Bulletin Board, published in the first issue of every month, provides a place where notices may be posted by Presbyterian churches, Church boards and agencies, ministers, and publishers of books for Presbyterian readers. Rate: $1.00 per word, minimum $20 per issue, payable in advance. Complete name and address or a Presbyterian Life box number is counted as three words.

Name The Book—however old—we'll find it for you! All authors, subjects. Fiction, non-fiction. No obligation to buy. Books-On-File, Dept. PL, Union City, New Jersey.

Wanted, church worker, and to play organ and lead volunteer choir, in Manhattan, New York City, $3600 plus furnished four-room apartment. Box 118, Presbyterian Life, Witherspoon Bldg., Phila. 7, Pa.

Director Christian Education wanted. Born again, conservative. Youth Center work included. Send complete resumé, picture, salary desired. Write: Rev. J. Willis Horton, Jr., First Presbyterian Church, 303 Maplewood Ave., Clifton, N.J.

Europe This Summer. Accompany Dr. and Mrs. Robert H. Heinze to eight countries and many towns and cities. See Passion Play at Oberammergau. July 8 to August 13. Dr. Heinze is General Manager, *Presbyterian Life*. Write for brochure, Cultural Travel Center, 11-19 River Road, Fair Lawn, New Jersey. Call SW 6-1907.

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NEWS

Of People and Places

VACANT POSTS FILLED AT TWO COLLEGES

Early this year Dr. Winslow Shaw Drummond took office as vice-president of The College of Wooster (Ohio). He resigned his post as president of the College of the Ozarks (Clarksville, Arkansas) late last year. In his new post, Dr. Drummond heads Wooster's Development Staff, succeeding Dr. Joseph R. Harris, who resigned early in 1959.

● The Reverend Theodore A. Rath, Executive of the Synod of New Jersey of The United Presbyterian Church U.S.A., has resigned to accept a call to the presidency of Bloomfield (New Jersey) College and Seminary. Mr. Rath will assume his new duties on August 1, 1960.

MINISTERS' CONFERENCE ANNOUNCED

The thirtieth annual summer conference for ministers at McCormick Theological Seminary will be held from July 25 to July 29, 1960. A workshop in preaching is offered to give careful criticism and intensive instruction to a limited number of ministers. The staff for the workshop will include Prof. George-William Smith, the Rev. James A. Stuckey, the Rev. David B. Watermulder, the Rev. Richard H. Hutchison, and the Rev. Charles T. Leber. Information may be obtained by writing: Summer Conference for Ministers, McCormick Theological Seminary, 800 W. Belden Avenue, Chicago 14, Ill.

PRESBYTERIANS HONORED

Mr. and Mrs. Herbert Clark were recently honored on the twenty-fifth anniversary of Mr. Clark's ordination to the session of the United Presbyterian Church, Thompsonville, Connecticut (the Rev. Tyler L. Johnson, pastor). During his service as an elder, Mr. Clark has served for twenty-three years as Clerk of Session.

● Mr. Daniel C. Martin was presented with a certificate of appreciation by the congregation of Waverly Presbyterian Church, Baltimore, Maryland (the Rev. James A. Shera, pastor), at a recent service. The citation commemorated Mr. Martin's fifty years of service as sexton of the church, during which period he was absent on only two Sundays.

● Miss Elizabeth Phillips was guest of honor at a recent banquet given in recognition of her fifty-year membership in the choir of First Presbyterian Church, Jeannette, Pennsylvania (the Rev. William A. Gibson, Jr., pastor). Gifts were presented to Miss Phillips, and she received nearly 300 cards from persons in twenty-four cities in eight states.

● Mrs. Eleanor Stanton was recently honored by the Turn of River Presbyterian Church, Stamford, Connecticut (the Rev. John A. Baxter, pastor), for twenty-five years of devoted service as organist and choir director of the church. Mrs. Stanton received several gifts, and also letters of congratulation from former ministers of Turn of River Church.

● Three retiring elders whose cumulative years of service total almost ninety-seven years were honored at a recent service in The Presbyterian Church of Stanford, Illinois (the Rev. Henry G. Skoog, pastor). They are: Chester J. Halane, Kenneth Lee, and Floyd Bossingham. Certificates of appreciation were presented the retirees on behalf of the congregation.

Miss Anita Lee receives corsage from Captain Cheng Hsin-min after recital for thirty-one Chinese Nationalist army officers at First Presbyterian Church, Rumson, New Jersey. The men, students at U.S. Army Signal Corps School, were guests of members and worshiped at Rumson Church during their six-month training program at Fort Monmouth.

Family Man

By Oren Arnold

Adele and I are host and hostess for a group of family folk who will be going to Europe in July, and we'd be happy to include you—*if* you'll agree not to delay the rest of us by (a) snap shooting every castle in sight and (b) trying to tell every native how much better America is than his country. We'll be guests, not braggarts; ambassadors, not showoffs.

• • •

My own daughter has given me sharp orders for our European tour: "Daddy, for heaven's sake please *don't wear those loud, splashy sport shirts over there. Europeans already think we are too undignified." She has a point, so I'll try to act my age.*

• • •

I'm looking for a certain Presbyterian family in France. Back in wartime we sent them many boxes of food and clothing, to sustain life. Though strangers, they named their children for us. I'd like to see what the European teen-age godchildren look like. And I pray they may not be disappointed in what they see in us.

• • •

In America, in Europe, anywhere in the world, we stamp our own value upon ourselves, and we cannot expect to pass for more.

• • •

So you're getting a little "doubtful," friend? You feel maybe the universe has no manager; that everything is haphazard, governed by chance? Well, then, consider this fact: of all the snow crystals that ever fell, none has had any angle of crystallization in its filaments except 60 degrees and 120 degrees. Start from there and reorient your faith.

• • •

With spring so noticeable in the air and especially in the ladies' wear shops, I am suggesting to my wife and daughters that they join Charge Accounts Anonymous.

• • •

"Any man who just turns loose and drifts with the current," says good friend Fritz Marquardt, "is sure to end up in deep water."

• • •

Fourteen-year-old Arnold Miller was listening to a lecture from his parents. Then he concluded: "So what it boils down to is, if I behave myself and make good grades, it's because of heredity, and if I fail it's my own fault."

• • •

There is no such thing as a church quarrel. If two factions of a congregation start quarreling, they have automatically denied the Christian fellowship.

• • •

This memorable quote from an unknown wise man is worth keeping: "Fear knocked at the door. Faith opened it, and lo! no one was there."

Ann Niewold was telling her class of juniors about Lot's wife looking back and turning into a pillar of salt. She figured that ought to be quite impressive, but ten-year-old Roscoe Jones said, "Shucks, my Mom was driving down the street last week, and she turned into a telephone pole."

• • •

Open letter to Orin Frank, senior student at San Francisco Theological Seminary:

Hearing you as guest in our pulpit recently prompts me to say that a rare road of grandeur is open ahead of you. You are tall and impressive. You speak in a deep baritone, and slowly, without the nervous hopped-up babble characteristic of teen-agers. In short, you have matured far beyond the gawky twerp you were in our Sunday school. I know that your parents, Maurice and Veda, sacrificed much to give you this start, and we are all happy with them. Now at your graduation time we watch you with renewed pride and prayer. Boy, for a man of your God-given gifts, the sky is the limit. See that you aim no lower.

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Publisher's ABC Statement, July-Dec. 1959

BOOKS

by H. B. Sissel

A Roman Catholic in the White House

When Al Smith ran for President in 1928, the campaign was marked by repeated appeals to religious bigotry. How much our nation has matured in the intervening years may well be tested this fall. For the first time in three decades, it is very likely that the American people will be asked to choose a President and a Vice-President from four candidates at least one of whom will be a Roman Catholic.

While there are a few Protestants who would probably not vote for a Roman Catholic for President under any circumstances, there are undoubtedly at least as many Roman Catholics who, with equal lack of political maturity, could be counted on to vote for a co-religionist. But an undetermined number of Americans, not all of them Protestants, would also agree with a well-known churchman who, when asked how he *felt* about a Roman Catholic in the White House, replied, "Uneasy."

Meanwhile, April 21 is the publishing date of a book on this subject that will surely become controversial and perhaps influential: **A Roman Catholic in the White House,** by James A. Pike in collaboration with Richard Byfield (Doubleday & Company, $2.50). Episcopal Bishop Pike became a sort of unofficial Protestant spokesman during the recent birth control-foreign aid flurry. Canon Byfield assisted him with the research for the book and did some of the writing.

In an effort to distinguish between what they regard as real issues and phony issues, the authors begin by asserting the legitimacy of raising *some* questions that stem from a candidate's religious affiliation. And they imply that the labeling of such legitimate questioning as "bigotry" is in itself a kind of "anti-bigot" bigotry designed to shut off discussion.

By way of illustration, they cite the obvious relevancy of asking a "religious" question of a Christian Scientist being considered for the post of Secretary of Health, Education and Welfare, or of a Mennonite about to be appointed Secretary of Defense. (Mr. Nixon's membership in the Society of Friends is presumably offset by his World War II military service record.)

It is not surprising Bishop Pike believes that among the legitimate questions to be asked any candidate for the Presidency is his stand on birth control-foreign aid. This issue is "one of the two or three most important issues confronting our nation at the present time." However, it should not be the sole determinative factor in a decision to vote for or against a candidate.

The book will probably raise the hackles of those most fearful of Roman Catholic political power. In a long chapter entitled "Dead Issues, More or Less," three issues are laid aside as "dead or dying." They are (1) allegiance to a foreign state—"a real red herring" in the authors' opinion; (2) diplomatic representation to the Vatican—not contemplated by *any* politically knowledgeable candidate anyhow; and (3) federal aid to parochial schools—politically impossible in the foreseeable future.

About the "official" view of the Roman Church on the separation of Church and State and "informal pressures" that might be exerted on a Roman Catholic President, the authors "feel uneasy" and say why. At the same time, it is noted elsewhere in the book that James O'Neill's **Catholicism and American Freedom,** a study of the voting records of Roman Catholics in the 80th Congress, found almost complete divergence of votes on fifteen bills before that Congress. Legislators seemed to be heavily influenced by party loyalty and not at all by their Roman Catholicism.

The answer raised by the question implied in the title of the book is ambiguous. Bishop Pike and Canon Byfield have made their answer provisional: "A Roman Catholic in the White House? *It depends.* The asking of the question is not bigotry. It is the exercise of responsible citizenship."

Three other new volumes need to be noted in passing because they bear directly or indirectly on some of the basic questions raised in *A Roman Catholic in the White House.*

An intensive study, **Roman Catholicism and Religious Liberty,** by Dr. A. F. Carrillo De Albornoz, has just been released by the World Council of Churches and is available for $1.00 from the National Council of Churches. The author, a former Roman Catholic, is now research associate for the Study on Religious Liberty of the World Council. He quotes dozens of Catholic scholars, theologians, cardinals, and even a few popes in an attempt to show that the Roman Church has *not* taken "an authoritative and final" stand on religious freedom. What is regarded by many both within and outside the Roman Church as its "official" position (tolerance where Catholics are in a minority, repression where they are dominant) is *not* official at all, maintains Dr. Albornoz, but is still an open, viable question both in America and on the continent.

On the other hand, **A Protestant Speaks His Mind,** by Ilion T. Jones (Westminster Press, $3.95), is a vigorously polemic study of the history, theology, worship, and social goals of the Roman Catholic Church as opposed to those of Protestantism. Dr. Jones, who has been a professor of practical theology at (United Presbyterian) San Francisco Theological Seminary, is critical of the irenic or conciliatory spirit of the ecumenical movement in its relations with Roman Catholicism. He believes that Protestantism, particularly in America, is in danger of losing important ground to Catholicism if it persists in its willingness to go the second mile.

For those who like a well-balanced source book, a standard "classic" has been revised, brought up to date, and republished by Association Press in Stanley I. Stuber's **Primer on Roman Catholicism for Protestants** ($3.50). It is perhaps the best small volume available that sets forth accurately and objectively both the strengths and weaknesses of Catholic theory and practice. It would be particularly valuable for young people who wish to understand, and ask questions about, their Roman Catholic friends. At the same time, it briefly gives the "Protestant" point of view on whatever subject is explained from the Catholic side. The book's chief, and perhaps only, fault is that the Protestant exposition is, for a Presbyterian, inadequate in places.

SEEN AND HEARD

by John R. Fry

I Was a Teen-aged Teen-ager

A television producer recently planned to take his cameras to a large metropolitan high school in order to picture the confusion and drift of teen-agers. A team of interviewers went into the high school beforehand to look for weird specimens of the shook generation, juvenile thugs, wild dressers, cool cats, and so on.

The whole show eventually had to be called off because the interviewers could not find any wild people. The high school was full of regular teen-agers who do homework, drink cokes, listen to records, cheer at football games, worry about their weight and acne, look at television, go to dances, and wonder about what they are one day going to do for a living. As far as American teen-agers are concerned, these activities seem to be about par for the course—television and Hollywood notwithstanding.

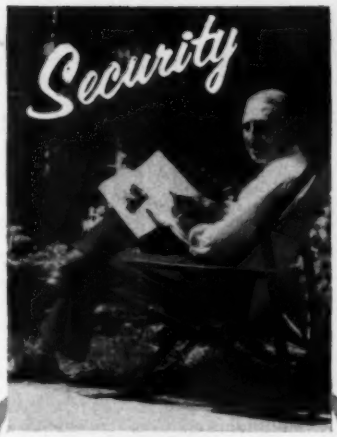
Teen-agers probably are confused by the H-bomb, and many of them do react in vicious antisocial ways to the stupifying banality of modern life, but at least one source of their confusion is the image of themselves that they see constantly reproduced on the large Hollywood screen and the small TV screen.

If he goes to the movies with any regularity, the high-school student will find himself—a teen-ager—shown in gripping sagas such as these: *Bad Girl* (girl in wrong crowd); *Diary of a High School Bride* (girl bothered by a wolf); *Ghost of Dragstrip Hollow* (girl and boy hot-rodders find a clubroom in haunted mansion); *Teen-agers from Outer Space* (girls and boys in rocket); *Too Soon to Love* (wrong-crowd theme); *Because They're Young* (wrong-crowd theme with sympathetic Dick Clark as high-school teacher); *Hound Dog Man* (teen-aged singing star Fabian plus guitar theme); *I Was a Teen-aged Werewolf* and *I Was a Teen-aged Frankenstein* (wrong century plus wrong-crowd theme). Were we to draw the natural conclusion from this list, then, the horror movie to end all horror movies would have to be entitled *I Was a Teen-aged Teen-ager* (wrong person in wrong crowd in wrong-century theme).

Returning home, the young high-schooler of today sees a good bit of what purports to be regular, normal home life and school life of regular teen-aged wasps (white, Anglo-Saxon, Protestant). He sees the clean-cut Nelson boys, the clean-cut Anderson boy, the screwball but nice Gillis boy, the nice Anderson girl, *and* Tuesday Weld. He also sees documentary shows that have teen-agers talking about themselves, and can tune in on learned discussions among educators, churchmen, policemen, lawyers, judges who "view with alarm" and "deplore" juvenile delinquency. He can see "American Bandstand," too, where certain exhibitionists dance before cameras to the tunes that are supposed to be *his* favorites—a point now being investigated by a noted Congressional committee. And if he is the highbrow sort, he can watch college students match wits on Sunday afternoons in what is easily the most candid picture of adolescents regularly seen on the illuminated screen.

It must be discouraging to be a teen-ager today, caught as he is between the one picture of himself as a potential monster and the other picture of himself as a nice clean-cut junior junior executive who goes to school instead of the office. It must be disconcerting to be the subject of violent debates and the recipient of so little concrete understanding or participation with adults in mildly adult conversation. But, then, if the teen-ager can hold out a few years, he will soon be entitled to view with alarm, deplore, and, if he becomes a producer of TV shows or movies, to present that deluxe horror story of all time: *I Was a Teen-aged Teen-ager*.

In the meantime he might want to see *Wild Strawberries*, not only because it is a sensitive and beautifully wrought movie, but because in one enchanting scene some teen-agers actually are pictured as having an earnest talk among themselves about a theological subject, with no adults around taking notes. Aside from that lovely scene, the teen-ager will see only caricatures of himself on the screen of today, and more's the pity, because he is such an interesting and complex person.



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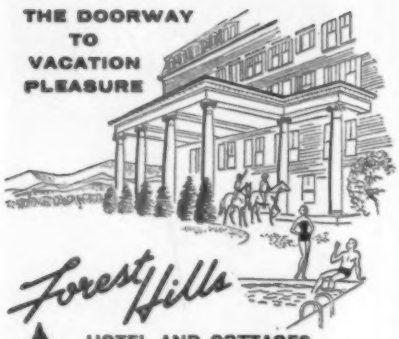

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SOUNDING BOARD

(Continued from page 4)

and appalling as it is, has preserved, and is preserving a rough kind of peace for the moment." "For the moment" is right. And what are we doing during this moment? . . .

We humbly suggest mass mobilization of the Church as a possible preventive to mass extermination. Should the Church ecumenical not be as concerned to exceed the ideological offensive of the opponents of the free world as the Western powers are to exceed their power to destroy?

At present The United Presbyterian Church contributes less than three cents a day per member for all its missionary work at home and abroad. The call for church vocation recruits is almost lost in the clamor of secular vocations. Can not we and our great church leaders, of whom we are so justly proud, all do our best to mobilize our immense material resources and open channels to Infinite Spiritual Power before our little "moment" fades into endless night?

—Rev. Harry P. Midkiff
Pikeville, Kentucky

« . . . For many years I have waited to find some man of learning and piety who would explain why it is evil to kill many people in war but not evil to kill a few. Some who argue [the point] . . . seem to think it is fine to draft young men and send them out to kill and be killed. While they are doing this, the civilians who made the laws and sent them on their way must be safe on the home base.

I have been a soldier in combat. We soldiers did not go because we wanted to go, or because we hated the enemy, or because we were willing to die. We went because we were sent, and a lot of our elders said it was our glorious duty. Perhaps it was, but from our point of view the war should be ended by the most effective and least destructive means, whether mass extermination, killing of civilians, or what. Many a war has been won by destruction or conquest of the home base, final defeat of the army coming after that. . . .

—Tinkham Gilbert
Salem, Oregon

« . . . How cloistered and innocent these [theologians] must be, not to know what happened to the Hungarian people for even daring to want to be free. The ruthless suppression by the very government they would have us now lay down our arms to, should be enough proof to even the most peaceful that there can be no surrender until the Communist government shows some sincere acts of wanting civilization.

Let me suggest that these men pack up their noble purposes and thoughts, and be away to Russia, where there is a need for the passages of Scripture they so aptly quote.

—John Schwaderer
Cresson, Pennsylvania

« . . . Dr. Miller's reply to the seven theologians' statement concerning weapons of mass extermination concerns me deeply, partly because reliance upon the "balance of mutual terror" has failed over and over again during the history of mankind, but mainly because Dr. Miller's substantive proposal for action contains nothing recognizable as distinctively Christian. . . .

Perhaps we insist too much upon identifying our own objectives with the objectives of God. Perhaps God does not place the protection of *our* freedoms, *our* property, and *our* allies above all other considerations. A Christian must always remember that self-defense is defense of self. If our goals are non-Christian goals such as power, wealth, and world leadership for our nation, our human logic may well drive us to justify the use of non-Christian means.

If we Christians were to adopt the Christian goal of loving and helping our neighbors everywhere, as much in Russia and China as in Germany and France, we would no longer need to build elaborate rationalizations in defense of policies drafted "in terms of the immediate problem rather than of larger Biblical and Christian claims," as Dr. Miller describes his proposal. We could stand straightforwardly for the pursuit of Christian objectives by Christian methods, so that no man need fear violence at our hands, and all might hope for sympathetic understanding and help in all that furthers the welfare of mankind everywhere.

—Dr. Victor E. Smith
Holt, Michigan

« . . . Point fifteen is the crucial part of the statement. We, as Christians, must be willing to take our stand where our Christian convictions lead us. The statement that "we can no longer support the government's policy of the threat and exercise of the means of mass extermination, whether nuclear, chemical, or biological," is one that I heartily endorse. As I face the harsh facts of the present world situation, I can find no alternative that is either realistic or Christian.

—Vance Barron
Pastor, The Presbyterian Church
Chapel Hill, North Carolina

SEAGOING CIRCUIT-RIDER

(Continued from page 21)

makes her approach low over our ship.

As it is time for the evening meal, I go below to the wardroom. At dinner I discuss the ship's Lay Leader program with Ensign Jerry Peterson, the Protestant Lay Leader. Jerry is the Damage Control officer aboard the Squadron Flagship, the *USS Gregory*. He is an active member of the First Presbyterian Church of Glendale, California. Jerry was graduated from the Naval Academy last June. His senior midshipman's cruise was spent aboard a destroyer operating in the Mediterranean Sea. On this cruise, he felt a calling to serve as a Lay Leader.

Each ship has a dedicated Christian layman who conducts a Protestant worship service when operational conditions prevent the chaplain from coming aboard. At this service, hymns are sung, prayers said, and a devotional talk delivered. Destroyer Squadron Seventeen has six outstanding officers who serve as Protestant Lay Leaders. One is a Southern Baptist, a career Navy man, who has worked up through the ranks. Another is a Methodist from Texas. The third is the son of an Evangelical and Reformed minister. The other three are Presbyterians.

After the evening meal it is time to conduct a Bible study class in the crew's messing compartment. Shortly after the word is passed, "Protestant Bible Study will be held on the Mess Decks at 1900 (7:00 P.M.)," a dozen men are on hand. These thrice-weekly sessions provide additional opportunity to make real contacts with young men. Many men come to these sessions woefully ignorant of the content of the Christian faith.

It is 2000 and time for the crew's movie. Upon returning to my stateroom, I find Bill H., the fireman who spoke to me earlier in the engine room. That afternoon he had received word by radio from the American Red Cross that his wife, who is due to deliver their first child in a month, is on the verge of a nervous breakdown. After offering consolation, help is offered in making the needed arrangements to fly the man home on emergency leave.

Soon it is time for taps (2200). An old Navy custom still practiced on some ships is "evening prayer." The Lay Leader, or the chaplain when aboard, offers a short prayer over the ship's public address system immediately after the Boatswain's Mate of the watch passes: "Taps, Taps, lights out, all hands turn into your bunks. The smoking lamp is out in all berthing spaces." These short evening prayers help develop a spiritual climate aboard ship. A tough Boatswain's Mate who had been in the Navy many years came to me on deck one day and said: "You know, Padre, I haven't been in a church for years, but it makes me feel good to hear prayer after taps every night."

At day's end I offer personal thanks for the men in command positions. In the Navy, the commanding officer, in addition to being completely responsible for the operation and safety of his ship, is responsible for the spiritual welfare of his men. The Navy chaplain serves to assist him in this task. The encouragement and active support of many Navy commanders truly enhances the work of the chaplain as he witnesses to the word of God and serves the men of destroyer Navy.

It even happens that the commanding officer of one of our destroyers in the Squadron is a Presbyterian elder. Commander Samuel L. Morton, Commanding Officer of *USS Shields*, serves on the session of the Westminster Presbyterian Church in the Point Loma section of San Diego.

The motto of the Chaplain's Corps, "Cooperation without compromise," typifies the spirit of support that a chaplain receives. As a matter of fact, the Navy insists that a chaplain "conduct worship in the manner and form of his own Church." There is no effort to make a chaplain's program nondenominational. While it is a challenge to relate the word of God to men whose backgrounds range from Pentecostal and Southern Baptist to Congregationalist and Episcopalian, and to some with no church heritage at all, the Navy considers a clergyman in uniform useless unless he ministers in the name and tradition of his own Church.

The United Presbyterian Church in the U.S.A. has some 200 ordained ministers serving on active duty as chaplains. I am proud to be among the sixty-eight who serve in the United States Navy.

Since coming into the chaplaincy early in 1957, some in presbytery have questioned my desire to make it my career. One man said: "I hate to see you leave the ministry. Consider the need for ordained ministers in so many of our churches." My reply was: "I feel that I have no more left the ministry than have any of our fraternal workers or national missionaries."

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MADAM PRESIDENT

(Continued from page 7)

graduate work at Tulane and spent a year as a caseworker in her state's rural rehabilitation program. Then she came north to marry Ernest Hoeldtke and joined the Presbyterian Church U.S.A.

Because of this double bond, Mrs. Hoeldtke was especially pleased to participate, during her South American tour, in the ground dedication of Brasilia's lay training center, which will be built with gifts from the women of the two Presbyterian communions.

As the national head of more than 750,000 Presbyterian women, Cathryn Hoeldtke has been a delegate to the meetings of a number of policy-making interchurch bodies, among them: the General Board of the National Council of Churches, the North American Division of the World Presbyterian Alliance, and the Board of Managers of United Church Women. She regularly attends meetings of the United Presbyterian General Council, Long-Range Planning Committee, and UPW Executive Committee. In 1958 she participated in the World Order Study Conference in Cleveland, and last year presented the UPW annual report to General Assembly in Indianapolis. Always reluctant to be focused in the spotlight, she invited three Executive Committee members to share in the speech-making.

Congregations and women's associations have been on the listening end of most of the eighty-one talks Cathryn Hoeldtke has given since her installation. The pressure of her schedule forces her to turn down about 90 per cent of the invitations that come her way, but she tries to speak as often as she can to local groups, where she feels she can reach the most individuals on the fringe of church life.

The UPW president is a member of a circle and the women's association of North Presbyterian Church. "Even now when Cathryn Hoeldtke has so much on her mind and so many demands on her time—when she is asked for help, nothing is ever too great or too small or takes too much time," comments Mrs. James G. Brock, an officer of Western New York Presbyterial.

As chairman of the UPW Executive Committee, the Buffalo matron has played a major role in putting the new organization on its feet. "I marvel at the generous spirit of the women from the former U.P. and U.S.A. Churches, both of whom have changed some things very dear to them," she remarked recently.

Under Mrs. Hoeldtke's aegis, the committee has sought to make women's work reinforce even more thoroughly the total Church program, to find new ways of involving businesswomen in UPW, and to discover areas in which UPW and United Presbyterian Men could make a common contribution to the Church. The Committee has initiated the talk-back consultative conferences *(see P.L., December 15, 1959)*, the Egyptian-American Friendship Span, and fellowship missions to Cuba, Cameroon, Brazil, and Alaska.

Staff members attribute a good part of the Committee's accomplishments to Mrs. Hoeldtke's leadership abilities; to her bent for divining a person's particular strong points, then assigning her a job that will utilize them. "I'm glad that the president isn't expected to have every quality of a successful leader. Luckily there's someone on the Executive Committee to compensate for every one of my weak spots," Mrs. Hoeldtke says.

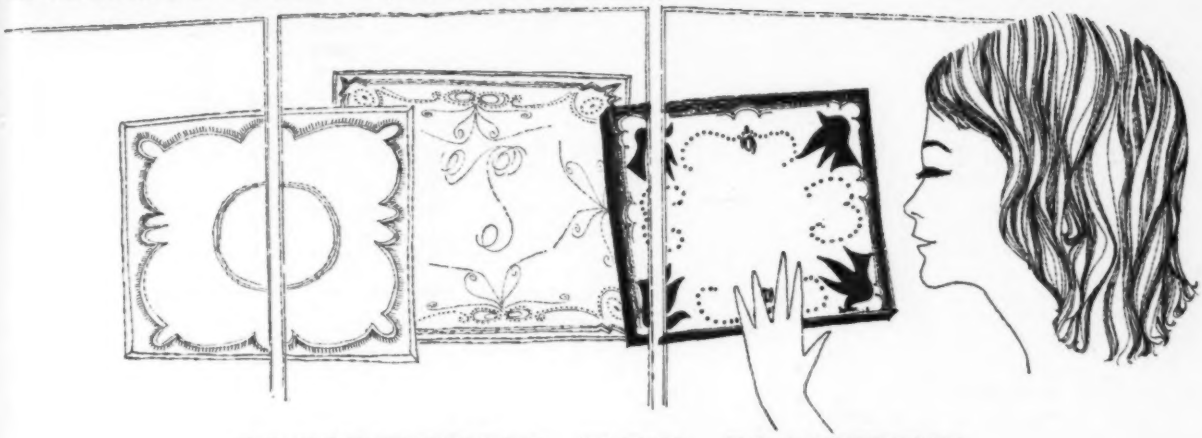
Two nouns that generally crop up in any conversation about Mrs. Hoeldtke are *naturalness* and *modesty*. In fact, they seem to be attributes of her family, as the North Church pastor, Dr. Keeler, attests: "The Hoeldtkes are almost surprised to discover their own reputation. The place of religion in their lives and, consequently, their place in the life of organized religion are so well established and so natural that they don't think about either. There are no celebrities, no VIP's in that family, even when they are recognized in church and community as strong leaders."

Those who know Cathryn Hoeldtke also speak of her graciousness, poise, and sense of humor. These qualities stood her in good stead during the reaction to her statement on birth control *(see P.L., January 1)*. Half of the letters commended her stand, but a good many of the others, including some from Roman Catholic priests, were irate. One woman enclosed a photo of her eight children with a note on it: "Which one of these would you eliminate?" Of course, there was no return address on the envelope.

The UPW president has a fund of amusing anecdotes about her experiences that she may tell when in a reminiscing mood. One of these stories, in which young Bob Hoeldtke figures, pays a higher tribute to his mother than perhaps she realizes. When filling out his application blank for admission to Amherst, Bob came to the question: "Mother's occupation?" He supplied two words: "Church worker."

Posing for newspaper photographers is almost a routine for the UPW president. But it was still a new experience when, shortly after her election, Cathryn Hoeldtke was pictured showing family's carvings to her husband and sons Bob *(left)* and Fred.

CHILDREN'S STORY *by Rhoda Walton Leonard*



BLUEBIRDS FOR MOTHER

The sky was a springtime blue, the trees were green again, and the birds chirped gaily as Jeanie hurried to the Browns' house in the next block. It was a beautiful Saturday afternoon that whispered the promise of an even nicer day tomorrow. For tomorrow would be Mother's Day, and Jeanie had a plan.

At Mr. Grogan's department store, there were two lovely white handkerchiefs. One was plain with a white embroidered flower in the corner. It cost seventy-five cents, exactly the amount of money that Jeanie had. But the other hanky had fine white lace all around the edge and a tiny bluebird in each corner. Mother always said that bluebirds meant happiness, and Jeanie knew that this was the present she wanted to buy for her this Mother's Day.

But the bluebird handkerchief cost a dollar, which was the reason Jeanie needed the plan.

Although Jeanie was too young to be a real baby-sitter, Mrs. Brown sometimes let her take little David for a walk in his buggy. This was how she had earned the seventy-five cents.

Now, as she came in sight of the Browns' house, Jeanie could hardly wait to ask Mrs. Brown if she could earn the needed twenty-five cents by taking David for his afternoon walk.

Turning into the driveway, she realized that something was wrong. Mr. Brown was holding his left hand by the wrist, and the cloth that he had wrapped around it seemed to be getting redder by the minute.

"We must get you to the doctor at once," Mrs. Brown was saying. "I'll get the car out—oh, dear, wait till I get David." She turned to go into the house. She was so upset that she hardly seemed to notice Jeanie was there.

"Mrs. Brown, is David having his nap?" Jeanie asked. "I could stay with him. If he wakes up, I can phone Mother. She can get him dressed, and I can take him for a walk. I'll be very careful."

"Oh, thank you, Jeanie." Mrs. Brown smiled in relief. "You are a real friend in need." She ran to the car and drove off with Mr. Brown.

As Jeanie went into the house, she remembered something her mother often said: "A friend in need is a friend indeed."

It meant that anyone who helped in time of need was a true friend. Mrs. Brown must know the saying, too. Jeanie was glad she had been able to help when she was needed.

David slept peacefully, without waking. Jeanie peeped in at him several times, then went into the kitchen for a drink of water. There she found the lunch dishes unwashed.

Jeanie washed the dishes, dried them, and stacked them on the table. Then she went into the front room to wait.

When the Browns came home, David still hadn't awakened. Mr. Brown looked pale and said he was going to lie down for a while. Mrs. Brown looked tired, too. She dropped wearily into a chair.

"It was a deep cut, but Mr. Brown's hand will be all right," she said.

A cry came from the baby's room.

"That's the first time he's made a sound," Jeanie said. "Shall I go to him?"

Mrs. Brown pulled herself up out of the chair. "No, thanks, Jeanie. I'll get him up now. You've been a wonderful help."

She reached for her purse, which was on the table.

Jeanie realized she had forgotten all about the money she had wanted to make. She remembered it now. But she remembered, too, how good it had felt when Mrs. Brown had called her "a friend in need."

Jeanie shook her head. "No, thank you, Mrs. Brown. I just helped because I wanted to. . . . If you get David ready, I'll take him for a walk while you rest."

"Jeanie, you're an angel," Mrs. Brown said.

"Nope," Jeanie giggled. "Just a friend."

Then, to make sure Mrs. Brown understood how she felt, she added, "But I'd like to take David for a walk for a quarter some other day—on a day when Mr. Brown doesn't cut his hand."

Mrs. Brown laughed, and some of the tiredness left her face. "Of course you shall," she replied.

Jeanie took David for his walk. Then, on her way home, she stopped at the department store and bought the hanky without the bluebirds. She hoped Mother would like it anyway.

The next morning, she went into her mother's room as soon as she awoke.

"Good morning, Mommy—and a happy Mother's Day," she said as she kissed her and held out the gift.

Mother opened the little package. "It's lovely," she told Jeanie.

"I wish I could have given you a nicer present," Jeanie said quietly. In her mind there was a picture of the bluebird handkerchief.

Mother smiled. "Jeanie, yesterday you gave me the best present ever. Mrs. Brown phoned and told me how kind you had been when Mr. Brown cut his hand. I'm so proud and happy this morning—it's just as if there are a hundred bluebirds singing in my heart."

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